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BODILY HEALING
and
THE ATONEMENT

By

T. J. McCROSSAN, B.A., B.D.

Formerly Instructor in Greek in Manitoba University
and Author of
The Bible: Its Christ and Modernism

T. J. McCROSSAN
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INTRODUCTORY REMARKS

Let us begin by asking a very important question, viz. *How did sickness enter this world?"*

Our answer is found in Romans 5: 12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Then physical death and all that produces it are the direct results of sin.

But how came man to sin? Read Genesis 2: 17 and Genesis 3: 1-19 and you will find that it was Satan who caused our first parents to disobey God. Then Satan is the real originator of sin, sickness and death.

Many deny this, and say that God Himself is the real author of sickness and death because He said to Adam (Gen. 2: 17), "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." But who caused Adam and Eve to disobey God's command, and so bring sin, sickness and death into this world? Satan. Then Satan, and not God, is the real author of sin, sickness and death.

This explains why Christ said to the man whom He cured at the pool of Bethesda (Jno. 5: 14), "Sin no more lest a worse thing come upon thee." His sickness had come as the result of sin.

This explains also Christ's words in Mark 2: 9, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? (10) But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), (11) I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

The people would not believe that Christ had power to forgive this man's sins, so He says to them in effect, I will now prove to you that I have the power to forgive sins by curing this palsy, which is one of the consequences of sin. When you see that I can cure or take away this sin-produced disease, then you will know for a certainty that I can also take away sin itself.

Again we are absolutely sure Satan is the author of sickness as well as sin, because Christ always uses the same harsh word, "epitimao," to rebuke sickness (Satan's work), as He uses to rebuke evil spirits.

In Luke 4:35 we read, "And Jesus rebuked (epetimēsen) him (the evil spirit in a man), saying, Hold thy peace and come out of him."

In Luke 4:39 we read, "And He stood over her (Simon's wife's mother) and rebuked (epetimēsen—the same word as in Lu. 4:35) the fever; and it left her." Christ used the same harsh word to rebuke all sicknesses, as He used to rebuke all evil spirits, because all sickness was caused by Satan. This is the only explanation.

Yes, every sickness, disease and deformity, which Christ cured while on earth, were all the results of sin, Satan's work. *Here read Acts 10:38*, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed of the devil; for God was with Him." Then all Christ cured, while on earth, were oppressed of the devil. This included also Lazarus' sickness, even though Christ declares (Jno. 11:4), "This sickness is . . . for the glory of God."

Let us here examine this word "oppressed." The Greek word is "Katadunasteuomenous," the present participle passive, accusative plural of "katadunasteuo." This comes from "kata," down or under, and "dunasteuo," I hold power or lordship. Then this word "katadunasteuomenous" in Acts 10:38 really means "those under the domination or lordship of Satan."

Yes, every sickness, disease and deformity Christ cured, while on earth, was the result of Satan's work, and it is the same today.

But not only is Satan the originator of sickness, but he is the progagator of it, for the Bible informs us that he has special evil spirits, whose chief business is to make people sick.

In Luke 13:11 we read, "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together (bent double), and could in no wise lift up herself." Luke 13:16 informs us that this was Satan's work: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

Notice now the words, "which had a spirit of infirmity." The word for "infirmity" here is "astheneia," the commonest word in the Greek language for "sickness." Then this poor woman had been dominated for eighteen years by an evil spirit, *a spirit here called, "a spirit of sickness."* Yes, Satan really has "spirits of sickness" whose one great work in this world is to propagate sickness and disease. 2 Corinthians 12:7 informs us it was a messenger (aggelos—masculine gender) of Satan who gave Paul his thorn in the flesh.

In Mark 9:25 we find that Satan also has "deaf and dumb" spirits: "When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him (note, these evil spirits are persons), *Thou dumb and deaf spirit,* I charge thee come out of him, and enter no more into him." Then in addition to "spirits of sickness," Satan also has "deaf and dumb spirits" to afflict mankind.

In Mark 1:23 we read, "There was in their synagogue a man with an unclean (unwashed, dirty, foul) spirit." Then Satan also has spirits who are specialists in polluting men's minds and imaginations, and so making them immoral.

In Acts 16:16 we read of a girl who was "possessed with a spirit of divination" (literally, a spirit of Python). This was an evil spirit which gave her the ability to foretell things.

Satan then has all kinds of evil spirits, and thousands of these belong to that group designated as "the spirits of sickness." No wonder we read in Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Yes, Satan is not only the originator of sickness and disease, but he is the propagator of the same by means of these many evil spirits who obey his every command.

But, praise God, Satan cannot make any saint sick, or injure us in any way without God's permission. This is clearly taught us in the book of Job. Read Job 1 and 2. Here Satan asks permission of God to treat Job harshly, and so cause him (Job) to curse God.

God grants this request, but says (Job 1:12), "Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

Satan then destroyed Job's cattle, his buildings, and his children. He left only his wife, because he knew he could use her as his agent to weaken Job's faith.

Job now cries out (Job 1:21), "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Then Satan comes to God again, and asks permission to afflict Job's body. God says (Job 2:6), "Behold, he (Job) is in thine hand; but save his life." Satan then afflicted Job with boils.

We learn from this that Satan cannot make any saint sick without God's permission. Hallelujah! Is God really restraining Satan today? Yes. Read 2 Thessalonians 2:7, "For the mystery of iniquity doth already work; only He who now letteth (restraineth) will let (restrain), until He (the Holy Spirit) be taken out of the way."

Note this expression, "He who letteth." The Greek here reads, "ho katechōn"—"ho" (the one) and "katechōn," the present participle of katechō (from "kata," back, and "echō," I hold). Then "ho katechōn" literally means "the one holding back." We know this refers to the Comforter (paraklētos) and not to the church (as some teach), because both "ho" and "katechōn" are masculine gender, while the word for church (ekklēsia) is feminine gender. If then this restrainer were the church, we must have had here the feminine form of "ho Katechōn," viz. "Hē katechousa."

Yes, praise God, the Holy Spirit is now constantly engaged "holding Satan back" from injuring the saints. The use of the present participle here brings out this blessed truth. God still gives Satan permission to afflict us just so far, and then the Holy Spirit says, Satan, you have gone far enough, and He holds him back. Hallelujah! what a Saviour.

DIVISION I

Six Great Biblical Reasons Why All Christians Should Take Christ as the Healer of Their Bodies.

REASON I

Because God used to heal the sick, and He is an unchangeable God.

(a) *In Old Testament times God was man's healer.*

In Exodus 15:26 we read, "If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; *for I am the Lord which healeth thee.*"

In Exodus 23:25 we read, "Ye shall serve the Lord your God . . .; and I will take sickness away from the midst of thee."

Psalm 103:3, "Who forgiveth all thine iniquities, who healeth all thy diseases." God is still forgiving sins, and He is still healing diseases, or else He is not the same God He used to be.

Some Bible teachers tell us the Psalmist is here only speaking of Spiritual diseases. These all quote Psalm 103:4, "Who redeemeth thy life from destruction," and then say (Modern Religio—Healing p. 139), "Present time healing of a sick body does not redeem it from destruction, but healing the life or soul of the sin disease, death, does redeem both body and soul from destruction, through the resurrection."

Now these friends are wrong for three reasons. (1) Because the word for "disease" in Psalm 103: 3, in the Septuagint, is "nosos." This word is used nine times in the Septuagint and twelve times in the New Testament, and always refers to physical disease. (2) *Because the word for "healeth" in Psalm 103: 3, in the Septuagint, is "iaomai."* This word is used twenty-eight times in the New Testament, and always of physical healing. (3) *Because the expression "who redeemeth" (Septuagint) reads, "ton lutroumenon"*—the one constantly redeeming (the present participle middle of lutroō). The use of the present participle here teaches the blessed truth that God is now constantly employed keeping life in our bodies (keeping our hearts beating—something we have nothing whatever to do with). We know this redemption is going on now and does not refer to the resurrection, because of what follows in the Septuagint. It literally reads, "The one redeeming thy life from destruction (decay), the one crowning thee with mercy and compassion, the one satisfying thy desire with good things," etc. The use of the present participle here, as all Greek scholars know, brings out the blessed thought that God is right now constantly doing all these things mentioned. The redemption spoken of, therefore, in Psalm 103: 3 has nothing whatsoever to do with the resurrection of the future, but tells us of something the Lord is now doing in our behalf.

Psalm 105: 37, "He brought them forth also with silver and gold; and there was not one feeble person among their tribes." Why? Because God was their healer.

Psalm 107: 20, "He (God) sent forth His word and healed them."

(b) *In New Testament times God was man's healer through the Lord Jesus Christ, God in the flesh.*

Matthew 9: 35, "And Jesus went about all the cities and villages teaching . . . and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people." Note, Christ preached and healed publicly.

Then Mark 6: 12 informs us that Christ, God in the flesh, gave power to His disciples to heal the sick. Mark 6: 12, "And they (the disciples) went out and preached that men should repent. (13) And they cast out many devils, and anointed with oil many that were sick, and healed them." Note, these disciples, like their Lord, also held great preaching and healing campaigns.

Has God changed, or is He the very same God today as in Old and New Testament times?

In Malchi 3: 6 we read, "For I am the Lord, I change not." *In Hebrews 13: 8* we read, "Jesus Christ the same yesterday, and today, and forever." The Greek expression here for "the same" is "ho autos," and means the very same identical person in every respect.

Again James says (Jas. 1: 17), "Every good gift (including the gift of healing) is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The Greek word here for "variableness" is "parallagē." This comes from "parallassō"—"I alter or change slightly."

Here then James declares that God does not change even slightly. Now God used to be:

(1) Jehovah-shammah—"The Lord ever present."
(2) Jehovah-jireh—"The Lord our provider."
(3) Jehovah-nissi—"The Lord our banner."
(4) Jehovah-shalom—"The Lord our peace."
(5) Jehovah-raah—"The Lord my shepherd."
(6) Jehovah-tsidkenu—"The Lord our righteousness."
(7) Jehovah-rapha—"The Lord that healeth." Exodus 15: 26.

All admit that God is still:

Jehovah-shammah—The Lord ever present.
Jehovah-jireh—The Lord our provider.
Jehovah-shalom—The Lord our peace.
Jehovah-raah—The Lord my shepherd.
Jehovah-nissi—The Lord our banner.
Jehovah-tsidkenu—The Lord our righteousness.

Then, beloved, He is still "Jehovah-rapha"—The Lord our Healer, for James 1:17 declares, "With Him is no variableness (He does not change even slightly)"; or as Hebrews 13: 8 expresses it, "Jesus Christ (God) the same yesterday, and today, and forever."

Since God (Christ) is just the same today as in the past, we ought to expect Him to have the same healing power.

REASON II

Again all Christians should expect God to heal their bodies today, because Christ died to atone for our sicknesses as well as for our sins.

That splendid man of God, Dr. I. M. Haldeman says, "Did our Lord Jesus Christ by His death on the cross atone for bodily sickness and disease? No! Never!"

Again he says, "The doctrine that our Lord Jesus Christ, when He died on the cross, made an atonement for the sicknesses and diseases of the body is a False Doctrine, a doctrine that cannot be found from one end of the Holy Scripture to the other."

Dr. Gaebelein, another splendid man of God, says (Healing Question, p. 44), "The teaching that Christ died for our diseases as He died for our sins is a human invention, and not a Bible doctrine."

These good men are the two great leading opponents today of "Healing in the Atonement."

Let us now lay aside all prejudice and examine the Bible teaching on this most important subject. The writer is Scotch Canadian, and cannot possibly believe any doctrine until he has found the best possible Scriptural reasons for so doing.

(1) *Isaiah is our witness to this great truth.*

In Isaiah 53: 4 we read, "Surely He (Christ) hath borne our griefs (kholee—sicknesses), and carried our sorrows (makob—pains)."

"Kholee" (sickness) is from "chalah"—to be weak, sick or afflicted. *In Deuteronomy 7: 15* we read, "The Lord will take away from thee all sickness (kholee)." This word is translated sickness in Deuteronomy 28: 61; 1 Kings 17: 17; 2 Kings 1: 2; 2 Kings 8: 8, and other places.

"Makob" is translated "pain" in Job 33: 19, "He is chastened also with pain (makob)." In Jeremiah 51: 8 we read, "Take balm for her pain (makob)."

Then Isaiah 53: 4 should read, "Surely He

(Christ) hath borne our sicknesses, and carried our pains." Every unprejudiced Hebrew scholar must admit that this is the correct translation.

Let us now examine the verbs in Isaiah 53: 4, "Borne" (nasa) and "Carried" (sabal).

(a) The Hebrew verb "nasa" means to bear in the sense of "suffering punishment for something." Leviticus 5: 1, "And if a soul sin . . ., then he shall bear (nasa) his iniquity." In Isaiah 53: 12 we have the true meaning of "nasa" set forth. Isaiah 53: 12, "And He (Christ) was numbered with the transgressors, and bare (nasa) the sins of many."

Now how did Christ bear our sins? Vicariously, as our Substitute. But this is the very same verb used in Isaiah 53: 4, "Surely He (Christ) hath borne (nasa) our sicknesses."

We all admit that this verb (nasa) in Isaiah 53: 12 teaches us that Christ bore our sins vicariously; so all unprejudiced minds must admit that this very same verb (nasa) in Isaiah 53: 4 teaches us that He (Christ) bore our sicknesses vicariously. Yes, the very same verb (nasa) is used of bearing our sins in Isaiah 53: 12, as is used in Isaiah 53: 4 of bearing our sicknesses. The clear teaching therefore is that Christ bore our sicknesses in the very same way that He bore our sins. There can be no other conclusion.

(b) "And carried (sabal) our pains." This verb "sabal" (carried) also means "to bear something as a penalty or chastisement."

Lamentations 5: 7, "Our fathers have sinned . . ., and we have borne (sabal) their iniquities." Isaiah 53: 11, "He (Christ) shall see of the travail of His soul, and shall be satisfied . . . for He shall bear (sabal) their iniquities."

Now how did Christ bear our iniquities? Vicariously, as our Substitute. Then He bore or carried our pains in the very same way, for Isaiah declares (Isa. 53:4), "Surely He hath borne (nasa) our sicknesses, and carried (sabal) our pains."

Reader, when you remember that the words in Isaiah 53:4 for "griefs" (kholee) and "sorrows" (makob) literally mean "sicknesses" and "pains"; and when you remember that the verbs of Isaiah 53:4, "borne" (nasa) and "carried" (sabal) are the same two verbs used in Isaiah 53: 12 and Isaiah 53: 11 to express the tremendous fact that Christ bore vicariously our sins and our iniquities, how can you escape the logical conclusion that Christ died for our sicknesses in the very same way that He died for our sins? For all unprejudiced Hebrew scholars there is no other conclusion.

Here *listen to Young's Translation* (p. 452): (Isa. 53: 4) "Surely our sicknesses He hath borne, and our pains He hath carried them." Young, the author of Young's Concordance was a great Hebraist.

Listen to Leesers' Translation of Isaiah 53:4: "But only our disease did He bear Himself, and our pains He carried."

Again listen to Alex. Maclaren, that prince of Commentators (Vol. on Isa., p. 98): "It is to be kept in view, that the griefs, which the Servant (Christ) is here described as bearing, are literally sicknesses, and that similarly, the sorrows may be diseases. *Matthew in his quotation of* *this verse (Mat. 8: 17) takes the words to refer to bodily ailments—;* and that interpretation is part of the whole truth, for Hebrew thought drew no such sharp line of distinction between diseases of the body, and those of the soul, as we are accustomed to draw. *All sickness was taken to be the consequence of sin.*

"Of these two words expressing the Servant's taking their burden on His shoulders (nasa and sabal), *the former implies not only the taking of it, but the bearing of it away;* and the latter emphasizes the weight of the load."

And now listen to Matthew's comment on Isaiah 53: 4. Matthew 8: 16, "When the even was come, they brought unto Him many that were possessed of devils; and He cast out the spirits with His word, and healed all that were sick; (17) *That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses."*

Because of this 17th verse, "That it might be fulfilled (plērōthē—1 Aorist passive, subjunctive, 3d person singular of plēroō) which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses," *Dr. Haldeman asks:* "When did our Lord bear these diseases and carry these pains? . . . It was before He came to the cross and not while He was on the cross that this prediction was fulfilled."

Of Matthew 8: 17, "That it might be fulfilled (plērōthē)," Mr. Gaebelein (Healing Question, p. 73) says: "Then this prophecy of Isaiah was fulfilled in the day when our Lord Jesus Christ healed the great multitude. It was fulfilled about three years before the Lord died on the cross.

The prophecy of Isaiah was fulfilled in His divine ministry of healing, and not when He hung on the cross."

Then he adds in his characteristic Christian spirit (p. 75): "Any man or woman who claims to fulfill Christ's command in Matthew (by praying for the sick today) is either ignorant, or a fraud, perhaps both."

All opponents of "Healing in the Atonement" today agree with Dr. Haldeman and Dr. Gaebelein (their leaders), and declare that Matthew 8:16 was completely fulfilled before Christ died on the cross, and while He was yet alive, and therefore this prediction has nothing whatever to do with us to-day. It was a prediction only for the people of Christ's own day.

Let us now see a few of the awful conclusions we would be compelled to draw if this foolish and unscholarly reasoning were correct.

Matthew 12:14 tells of a meeting of the Jewish Council to destroy our Lord. The Master then quietly withdrew from the city, but great multitudes followed Him, and He healed them. Then Matthew tells us why He withdrew quietly away from these angry Pharisees. *Matthew 12:17; "That it might be fulfilled (plērōthē—the same word as in Matthew 8:17)* which was spoken by Esaias the prophet, saying, (18) Behold, My servant, whom I have chosen; My beloved, in whom my soul is well pleased; I will put My Spirit upon Him, and He shall show (apaggelei—declare) judgment to the Gentiles. (19) He shall not strive, nor cry; neither shall any man hear His voice in the streets. (20) A bruised reed shall He not break; and smoking flax shall He not quench, till He send forth judgment unto victory. (21) And in His name shall the Gentiles trust."

This wonderful prediction is found in Isaiah 42:1-4. *Isaiah here predicted, as Matthew asserts* (Mat. 12:17): (1) That God would put His Spirit upon Christ. (2) That Christ would then declare judgment (krisis) to the Gentiles. (3) That Christ would be kind, patient and loving toward the very weakest of men, for "A bruised reed shall He not break and smoking flax shall He not quench." (4) That Christ will yet hurl forth (ekbale) judgment unto victory. This refers, of course, to the horrors of the Tribulation, and to the time when Christ shall come forth to destroy all His enemies and set up His kingdom. (5) "And in His name shall the Gentiles hope."

Here then is a great prediction from Isaiah that in the future, (1) the Gentile nations would yet hear the Gospel and find hope in Christ, and (2) that Christ would yet hurl forth Judgment unto victory (referring to His coming in vengeance to destroy all His enemies); and yet—wonderful to narrate—Matthew here declares that this prophecy of Isaiah was then fulfilled, even before the Gentiles had yet heard the Gospel; and he uses the very same word to express this fulfillment that he uses in Matthew 8:17, viz. "plērōthē," the 1st Aorist passive, subjunctive, 3d person singular of the verb "pleroo"—I fulfill.

Even Mr. Gaebelein admits that this verb "plērōthē" has a future meaning here in Matthew 12:17. See his Gospel of Matthew (p. 245): "But the force of the quotation lies in the fact that the Gentiles, the nations, are mentioned. *The fulfillment in its completeness will take place, no doubt, at the time of His Second Coming;* but here the Holy Spirit uses it in still another way. Israel had begun to reject Him and now the Gentiles shall hear (note his use of the future tense). of God's gift and grace."

Yes, Mr. Gaebelein admits that Isaiah's great prophecy recorded in Matthew 12: 17-21 was only fulfilled in part, and that much of it will not be fulfilled until Jesus comes again. But, Mr. Gaebelein, Matthew asserts in Matthew 12:17 that Christ did what He did on this occasion, "That it might be fulfilled (plērōthē), which was spoken by Esaias the prophet," and he here uses the very same word for "fulfilled" (plērōthē) that he uses in Matthew 8:17 regarding the fulfillment of Isaiah 53: 4.

Why did Matthew declare in Matthew 12:17 that this great prophecy of Isaiah 42: 1-4 was fulfilled at this time, when it would not be fulfilled until Jesus sets up His millennial kingdom? Because, from God's standpoint, it was really fulfilled just as soon as Christ was here on earth, and began His saving ministry.

But, some one asks, Is the Aorist tense, which indicates momentary completed past action, ever used to express future events? Yes. See Jelf's Greek Grammar, Vol. 2, p. 65. Here we read, "The Aorist, like the Perfect, is also used to express future events which must certainly happen." These prophecies of Isaiah, Matthew knew, would most assuredly be fulfilled by God, and so he here uses the Aorist tense, thus bringing out the great truth that their fulfillment was even then assured.

Although Matthew here declares that this prediction of Isaiah 42: 1-4 had been fulfilled, who is so foolish as to say that Christ is not still declaring judgment to the Gentiles? that He is not still patient, kind, loving and forgiving to the very weakest of men? Has Christ yet hurled forth (ekbale) judgment unto victory? No! Are all the Gentile nations yet trusting in His name? No! Yet Matthew asserts that this great prediction had been fulfilled just as soon as Christ began His blessed ministry looking to this end, and uses the very same word for "might be fulfilled" (plērōthē), that he employs in Matthew 8: 17.

This then is positive proof to every real Greek scholar, and too all unprejudiced minds, that Matthew 8: 16-17 is a prediction which will not be completely fulfilled until the end of this church age.

Reader, why do all opponents of "Healing in the Atonement" give one meaning to this verb "plērōthē" (might be fulfilled) in Matthew 12: 17, and another meaning entirely to the very same word (plērōthē) in Matthew 8: 17? Because the wish is father to the thought. "O consistency, thou art a jewel."

Again let us examine Luke 4: 17-21, "And there was delivered unto Him the book of the prophet, Esaias. And when He had opened the book, He found the place where it was written, (18) The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised. (19) To preach the acceptable year of the Lord."

Christ then closed the book and said, "This day is this Scripture fulfilled in your ears." This prediction is found in Isaiah 61: 2.

Christ did not give all of this prophecy, for Isaiah 61: 2 reads, "To proclaim the acceptable year of our Lord, and the day of vengeance of our God."

Christ stopped and did not give the last part of this prediction because He had not then come in vengeance, and would not so come until after the Tribulation.

Here then is a wonderful prediction covering this whole church age. Christ is still preaching the Gospel to the poor through His disciples. He is still preaching deliverance to the captives (those bound by Satan). He is still healing the broken hearted. He is still giving sight to the blind; and He is still setting at liberty them that are bruised, or more literally, "them that have been enfeebled or broken down" (the sick—tethrausmenous, the perfect participle passive of "thrauo," I break down).

But although this prediction will not be completely fulfilled till Jesus comes, yet Christ declares (Lu. 4: 21), "This day is this Scripture fulfilled in your ears." Literally this reads, "Today this Scripture has been fulfilled (peplērōtai) in your ears." "Peplērōtai" is the perfect passive, 3d singular of the verb "plēroō" (I fulfill), the very same verb which we found in Matthew 8: 17.

Who is foolish enough to declare, because Christ said this prophecy had been fulfilled, that therefore we need not expect His Gospel to be preached to the poor any more; and we need not expect Christ any longer to heal the blind and the broken hearted, or deliver the enfeebled, or proclaim liberty to the captives (of Satan)? This would be silly nonsense.

Now the great prediction in Isaiah 53:4, "Surely He (Christ) hath borne our sicknesses and carried our pains," has been fulfilled in exactly the same way that Isaiah 42:1-4 and Isaiah 61:1-2 have been fulfilled, and it will hold good, praise God, just as long as these great prophecies hold good, viz. until Jesus comes.

And why not? since Jesus predicted (Jno. 14:12), "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." We should expect Christ to still perform His healing ministry, or works, because He says (Mat. 28:20) ". . . lo, I am with you alway even unto the end of the age."

We know that Christ, as the second person of the blessed Trinity, is now at God's right hand. See Acts 7:56; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, and Hebrews 10:12.

Paul has explained to us how Christ can now be at the right hand of God, and at the same time be here with His church. 2 Corinthians 3:17, "Now the Lord is the Spirit" (literal translation). Again we read in 2 Corinthians 3:18, "But we all . . . are changed into the same image from glory to glory, even as by the Spirit the Lord" (literal translation). *Yes, Christ is now here with His church in the person of the Holy Ghost,* *the very same Holy Ghost who worked all the miracles of Christ as recorded in Matthew 8: 16.*

After Christ's ascension He, as the Lord the Spirit (2 Cor. 3: 17-18), continued to heal the sick for all His disciples. (See note I, p. 113.)

(a) He did this for Peter. In Acts 3: 16 Peter explains the cure of the man, who was born lame, by saying: "And His (Christ's) name, through faith in His name, has made this man strong."

Again Peter says of this same wonderful cure (Ac. 4: 9): "If we this day be examined of the good deed done to this sick man, by what means he has been cured (sesōstai-saved); (10) Be it known unto you all, . . . that by the name of Jesus Christ of Nazareth, whom ye crucified . . ., even by Him (toutō—by this one) does this man stand here before you whole." By here using "toutō," the dative case of the demonstrative pronoun "houtos" (the dative of instrument), Peter declares to us that this miracle was performed directly by the Lord, the Spirit, just as all the miracles recorded in Matthew 8: 16.

Remember, every miracle Christ performed, while here in the flesh, was performed by the power of the Spirit (Ac. 10: 38).

In Acts 9: 34, Peter says to Æneas, who had been in bed eight years with the palsy, "Christ Jesus heals (iatai) thee." Yes, Christ Jesus did all of Peter's miracles, just in the same way as He did the miracles recorded in Matthew 8: 16.

(b) *Again Christ the Spirit performed all of Paul's miracles.* Romans 15: 18, "For I will not dare to speak of any of those things, *which Christ hath not wrought by me,* to make the Gentiles obedient, by word and deed. (19) Through mighty signs and wonders by the power of the Spirit of God." Note, Paul here declares that the Lord Jesus Himself performed all of his (Paul's) miracles by the power of the Holy Ghost. Remember this is the way all the miracles recorded in Matthew 8:16 were performed. See Acts 10:38.

In Acts 16:18 Paul says to the evil spirit in a woman: "I command thee in the name of Jesus Christ to come out of her." Yes, Christ, the Spirit, did all of Paul's wonderful miracles.

(c) *Again we know that Christ, the Spirit, performed all the miracles of all the disciples after Pentecost.* When threatened with death, if they again preached the Gospel, the disciples went to prayer, and cried to the Lord saying (Ac. 4:29): "And now, Lord, behold their threatenings; and grant unto Thy servants, that with all boldness they may speak Thy word, (30) *By Thyself stretching forth the hand of Thyself for physical healing (eis iasin).*" This is an exact literal translation, and clearly proves that Jesus Christ, the Lord the Spirit, continued to heal the sick after Pentecost just as He had done before He died on the cross.

Now the Lord Jesus, the Spirit, is just the same today. Romans 8:11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit dwelling in you" (present participle).

Since we have today the very same Holy Spirit dwelling in us, (1) who raised Christ from the dead, (2) who did all of Christ's miracles (Ac. 10:38), (3) who did all of Paul's miracles, and all the miracles of Peter and the other disciples, why not expect this same Jesus, the Lord the Spirit, to still continue His miraculous work?

Just here let us quote the words of Delitzsch in his wonderful exposition of Isaiah 53:4. Delitzsch was perhaps, without one exception, the greatest Hebrew scholar in Germany. He taught Hebrew at Rostock, Erlangen, and Leipzig. As a Hebraist there is no opponent of "Healing in the Atonement" today who can begin to compare with Delitzsch. Besides being the greatest of all Hebraists, he was also a deeply spiritual man.

Regarding Isaiah 53:4 Delitzsch says: "Freely but faithfully does the Gospel of Matthew translate this text, 'Himself took our infirmities and carried our sicknesses.' The help which Jesus rendered in all kinds of bodily sickness is taken in Matthew to be a fulfillment of what in Isaiah is prophesied of the Servant of Jehovah. The Hebrew verbs of the text, when used of sin, signify to assume as a heavy burden and bear away the guilt of sin, as one's own; that is, to bear sin mediatorially in order to atone for it. But here, where not our sins, but our sicknesses and pains are the object, the mediatorial sense remains the same. It is not meant that the Servant of Jehovah merely entered into the fellowship of our sufferings, but that He took upon Himself the sufferings that we had to bear, and deserved to bear; and, therefore, He not only bore them away, but also in His own person endured them in order to discharge us from them. Now when one takes sufferings upon himself which another had to bear, and does this, not merely in fellowship with him, but in his stead, we call it Substitution."

Here then Delitzsch, perhaps the very greatest of all Modern Hebraists, declares that the bearing and removing of our sicknesses and pains—so clearly taught in Isaiah 53: 4—is an integral part of Christ's redeeming work, or, in other words, that "Bodily Healing" is in the Atonement. This agrees with the findings of Young, Leeser and MacLaren already quoted.

In the light of Delitzsch's exposition of Isaiah 53: 4 (which exposition every unprejudiced Hebrew scholar knows is absolutely correct), what must we think of a certain pastor and Bible teacher who will write, "Did our Lord Jesus Christ by His death on the cross atone for bodily sickness and disease? No! Never!—I am against this doctrine heart, mind and soul, with every element of intellect and spirituality that may be in me, because the doctrine that our Lord Jesus Christ when He died on the cross, made an atonement for the sicknesses and diseases of the body is a false doctrine, a doctrine that cannot be found from one end of Holy Scripture to the other.—This doctrine is monstrously false, without a shred of Scripture; and to say the very least of it, the invention of man."

Another leading Bible teacher writes: "Nowhere in prophecy is there a passage in which the Spirit of God associates bodily healing with the atoning work of our Lord." This same author says, "The teaching that Christ died for our diseases as He died for our sins is a human invention, and not a Bible doctrine" (Healing Question, p. 44).

What a travesty on Bible Scholarship are such remarks in the face of Delitzsch's exposition of Isaiah 53: 4 given above.

After this let us place a question mark after the scholarship of all Bible teachers and preachers who call "Bodily Healing in the Atonement" a false, unscriptural doctrine, or "a mere human invention." All such teachers are either very poor Hebrew scholars, or else they have never noticed that the same two verbs "borne" (nasa) and "carried" (sabal) of Isaiah 53: 4—where we are told, "Christ bore our sicknesses and carried our pains"—are the very same two verbs used in Isaiah 53: 12 and 53: 11 to express the great truth that Christ bore vicariously our sins and our iniquities.

In the face of such a stupendous fact how utterly unscholarly to say that "Healing in the Atonement" is an unscriptural doctrine, "a mere human invention."

Let us here again quote Matthew 8: 16; "When the even was come, they brought unto Him many that were possessed of devils: and He cast out the spirits with His word, and healed all that were sick: (17) That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses."

Again we are absolutely sure this prediction is for this church age, because of this word "our" in both Isaiah 53: 4 and Isaiah 53: 5. In Isaiah 53: 4 we read, "Surely He hath borne vicariously (nasa) our sicknesses, and carried vicariously (sabal) our pains." In Isaiah 53: 5 we read, "He was wounded for our transgressions, He was bruised for our iniquities."

The word for "our" in Isaiah 53: 5 (referring to our sins) is expressed in the Hebrew by the very same suffix as expresses this same word in Isaiah 53: 4, where it refers to our sicknesses. It therefore refers to the very same persons, and we challenge any Hebrew scholar to prove otherwise. *Then since we are included in* the *"our" of Isaiah 53: 5, "He was wounded for our transgressions," we must also be included in the "our" of Isaiah 53: 4, "Surely He hath borne our sicknesses and carried our pains."*

Again we are very sure that the "our" of Isaiah 53: 4 and Matthew 8: 17 include us today, because of the way Matthew expresses himself in the Greek. Matthew 8: 17, "Himself took our infirmities." "Our infirmities" reads in Greek, "tas astheneias hēmon" (the sicknesses of us).

Turn now to 1 Corinthians 15: 3, and you read, "Christ died for our sins." "For our sins" reads in the Greek, "uper tōn hamartiōn hēmon" (for the sins of us). In 1 Peter 2: 24 the same word for "our" (hemōn) is used. 1 Peter 2: 24, "Who His own self bare our sins in His own body on the tree." "Our sins" here reads in the Greek "tas hamartias hemōn" (the sins of us). John gives us the same blessed truth. 1 John 4: 10, ". . . and sent His Son to be the propitiation for our sins." "For our sins" reads in the Greek, "peri tōn hamartiōn hemōn" (for the sins of us).

Now since Matthew declares (Mat. 8: 17), "Himself (Christ) took our infirmities (the infirmities of us) and bare our sicknesses (the sicknesses of us)," and uses the very same word for us (hēmōn) that Paul, Peter and John employ, when telling us that Christ died for our sins, viz. "hēmōn," we can only conclude that the use of the *same Greek word for us (hēmōn) in Matthew 8:17; 1 Corinthians 15:3; 1 Peter 2:24, and 1 John 4:10 must mean that Christ took the infirmities and sicknesses of the very same persons for whose sins He died.* Any other conclusion is most unscholarly and gives a false meaning entirely to the Greek text. Greek is such an exact language that, if different persons were here meant, this fact would most assuredly have been indicated by some word or phrase of differentiation.

Trying to make Isaiah 53:4 and Matthew 8:17 refer only to the people of Christ's own day, and not to us, is just as absurd and unscholarly as trying to persuade us that the book of James is not for this church age but only for the twelve scattered tribes, or the Jews of the Tribulation period. We shall reveal the utter nonsense of this teaching later.

To substantiate our conclusions from Isaiah 53:4 and Matthew 8:17 let us here quote the words of three great Spirit-filled Bible scholars.

(a) *A. J. Gordon (Ministry of Healing, pp. 16, 17),* "The yoke of His cross by which He lifted our iniquities, took hold also of our diseases;—He who entered into mysterious sympathy with our pain—which is the fruit of sin—also put Himself underneath our pain, which is the penalty of sin. In other words the passage seems to teach that Christ endured vicariously our diseases, as well as our iniquities." This agrees exactly with the conclusion of Delitzsch, the great Hebraist.

(b) *Listen to Andrew Murray (Divine Healing, pp. 99 and 119):* "It is not said only that the Lord's righteous Servant had borne our sins, but also that He has borne our sicknesses. Thus His bearing our sicknesses forms an integral part of the Redeemer's work, as well as bearing our sins. —The body and the soul have been created to serve together as a habitation of God: the sickly condition of the body is—as well as that of the soul—a consequence of sin, and that is what Jesus is come to bear, to expiate and to conquer."

(c) *Listen also to A. B. Simpson (Gospel of Healing, p. 17):* "Therefore as He hath borne our sins, Jesus Christ has also borne away, and carried off our sicknesses; yea, and even our pains, so that abiding in Him, we may be fully delivered from both sickness and pain. Thus by His stripes we are healed. Blessed and glorious Burden-Bearer."

From a standpoint of real spirituality and exact Bible scholarship, can any opponent of "Healing in the Atonement" today compare with any one of these three mighty saints of God?

(2) *Again Peter is our witness to this great fact that bodily healing is in the Atonement.*

In 1 Peter 2:24 we read the blessed words, "Who His own self bare our sins in His own body on the tree . . .; by whose stripes (molopi—bruise) ye were healed."

Peter here states, "(1) that Christ bore our sins on the cross, and (2) that by His stripes (literally bruise) ye were healed."

This agrees exactly with Isaiah 53:5 which reads in the Septuagint (Greek version of Old Testament), "But He was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon

Him; and by His bruise (to molopi autou—by the bruise of Him) we are healed."

Here note two facts: (1) That the word for "healed" here, both in the Septuagint and the Greek New Testament is "iaomai," *a verb that always speaks of physical healing in the New Testament.* It is used 28 times in the New Testament, and always in connection with physical healing, The Greek word for physician is "iatros," a noun derived from this same verb "iaomai." We can therefore be fully assured, when Peter declares, "By His stripes (bruise) ye were healed," that he is referring to our bodily healing, and not to any spiritual blessing. Note this fact well, as many Bible teachers today, who are not Greek scholars, declare that Peter is here speaking only of spiritual healing. (2) Note secondly here that both Isaiah and Peter use the singular word "bruise" or "stripe" (molopi) and not "bruises" or "stripes." Why?

In Matthew 27:26 we read, regarding Pilate, ". . . and when he had scourged Jesus, he delivered Him to be crucified." This literally reads, "and having scourged Jesus, he delivered Him to be crucified." Mark 15:15 gives us the same information.

Now why do Isaiah (in the Septuagint) and Peter use the word "molopi" (dative singular of "molops), and not "molopsi" (bruises—dative plural)?

The word "molops" means "the mark of a blow" or "a bruise." If Christ had been so scourged that the mark of each blow could plainly have been seen on His back, then the rule of Greek Grammar would have demanded here the use of "molopsi" (bruises), and not the singular "molopi" (bruise).

The use of the dative singular here, "molopi" (the dative of instrument), tells us, as clearly as language can express it, that our dear Saviour's back had been so terribly scourged that no one blow could possibly be distinguished from the other. Every spot on His back was so bruised and lacerated, that it was just like one great bruise. Had there been one quarter inch of space between any two of the bruises, the Greek here must then have read "molopsi" (bruises) and not "molopi" (bruise).

The Jews had a law that no person should be given more than 40 stripes when flogged, but the Romans had no such law; so they often scourged their victim until he bled to death.

But besides scourging Christ on the back until His whole back was just one great bruise, the cruel Romans plucked out His whiskers by the roots, and spat upon Him. Read Isaiah 50: 6, "I gave My back to the smiters, and My cheeks to them that plucked out the hair; I hid not My face from shame and spitting."

Just here let us quote from Geikie's Life of Christ, as he describes Christ's scourging: "Victims condemned to the cross first underwent the hideous torture of the scourge, and this was immediately inflicted on Jesus. He was now seized by some of the soldiers standing near, and after being stripped to the waist, was bound in a stooping posture, His hands being behind His back, to a post, or a block, near the tribunal. He was then beaten at the pleasure of the soldiers, with knots of rope, or plaited leathern thongs, armed at the ends with acorn shaped drops of lead, or small sharp pointed bones. In many cases not only was the back of the person scourged cut open in all directions, but even the eyes, the face, and the breast were torn, and the teeth not seldom knocked out. Under the fury of the countless stripes, the victims sometimes sank—amidst screams, convulsive leaps, and distortions—into a senseless heap; sometimes died on the spot; sometimes were taken away, an unrecognizable mass of bleeding flesh, to find deliverance in death, from the inflammation and fever, sickness and shame.

"The scourging of Jesus was of the severest, for the soldiers only too gladly vented on any Jew the grudge they bore that nation, and they would, doubtless, try if they could not force out the confession which His silence had denied to the governor. Besides, He was to be crucified, and the harder the scourging, the less life there would be left to detain them afterwards on guard at the cross."

Eusebius, the early Church Historian, describes a Roman scourging of some martyrs thus: "All around were horrified to see them so torn with the scourges that their very veins were laid bare, and the inner muscles and sinews, and even their very bowels were exposed."

On Christ's poor, bruised back they now laid the heavy cross. See Luke 22:26 and John 19:17. No wonder He staggered and fell, so weak from loss of blood and awful suffering.

Reader, now you understand why Peter asserts with Isaiah, that "by His bruise (not bruises), ye were healed," referring, as we have clearly proven from the use of this verb "healed" (iaomai), to "bodily healing." Much of His precious blood was doubtless shed while receiving that awful bruise for our physical healing, but the rest of His precious blood was reserved to be shed on the cross for our sins.

Yes, Peter here (1 Pet. 2:24) clearly teaches that Christ not only suffered, bled and died for our sins, but also for our physical healing.

(3) *Again Paul, as well as Isaiah and Peter, is our witness to this same great fact that "bodily healing" is in the Atonement.*

In 1 Corinthians 6:19 Paul says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought (ēgorasthēte) with a price: therefore glorify God in your body, and in your spirit, which are God's." Note, our body is God's as well as our spirit. The Greek construction here reads, "hatina estin tou theou" (which are of the God). "Hatina" is the nominative plural, neuter of the relative pronoun "hostis," and so includes both body and spirit. "Theou" is the genitive singular of "theos" (God), the genitive of source or origin, and so brings out the gracious truth that our bodies are God's for the very same reason that our spirits are His, viz. because both originated from Him. This being true, we are not surprised here to read that both have been bought with a price. *What was the price paid to thus purchase our body and our spirit? The Blood of the Lord Jesus Christ.* How can we be absolutely certain of this?

The word for "bought" here gives us the clue. This word is "ēgorasthēte," the 1st Aorist passive, 2d plural of "agorazō"—I buy or redeem.

Turn now to Revelation 5: 9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed (ēgorasas) us to God by Thy Blood."

The word "redeemed" here is "ēgorasas," the 1st Aorist, 2d person singular of "agorazō"—I buy, the very same word that Paul uses in 1 Corinthians 6: 20, where he asserts that both our body and spirit were bought or redeemed with a price. Peter also uses this same word (agorazō) to express Christ's redemptive work (2 Pet. 2: 1).

Now John asserts (Rev. 5: 9) that "Christ redeemed us to God (or bought us) with His Blood." Paul asserts (1 Cor. 6: 19, 20) that the "us" of Revelation 5: 9 includes our bodies as well as our spirits, and uses the very same word for bought or redeemed that John uses. Then these two passages together teach most clearly the blessed truth that, when Christ shed His blood at the awful scourging and on the cross, He redeemed both our bodies and our spirits by His blood, the price paid. No unprejudiced Greek scholar can possibly draw any other conclusion as he closely studies 1 Corinthians 6: 19, 20 and Revelation 5: 9. Yes, praise God, Paul clearly teaches in 1 Corinthians 6: 19, 20 that "bodily healing" is in the Atonement."

But says some one, If Paul here teaches that Christ died to redeem our body as well as our soul, why does he say in Romans 8: 23, ". . . we ourselves groan within ourselves, waiting for the adoption, the redemption of our body?" Does not Paul here teach that our body has not yet been redeemed?

See Scofield's Bible note on Romans 3: 24. He here shows the meaning of the three verbs in the New Testament translated redeemed, viz. agorazo, exagorazo, and lutroo.

In Romans 8: 23 Paul uses the word "apolutrōsis." This is derived from "apo"—from, and "lutroo"—I set free after a ransom has been paid. Then "apolutrōsis" (redemption) in Romans 8: 23 means "a setting free of what has been already ransomed."

In 1 Corinthians 6: 19, 20 Paul declares we have now been redeemed (agorazo), body and spirit, by having the price paid for us. *In Galatians 3: 13* he asserts, we have been "redeemed," or "bought out from under" (exagorazo) the curse of law; but, as yet, we have not experienced redemption (apolutrōsis—Rom. 8: 23) in the sense that we are now entirely freed from all the evil results of our former bondage to Satan. Our bodies are still subject to pain, sickness and death, and will be until we receive our glorified bodies—the redemption which Paul calls "apolutrōsis" (Rom. 8: 23).

Remember Paul here asserts (1 Cor. 6: 20) that we have been bought, body and spirit, with a price, and uses the very same verb for "bought" (agorazo) as is translated "redeemed" in Revelation 5: 9, where we are told the price paid was "the blood of Christ."

Note, Paul uses the Aorist tense of this verb in 1 Corinthians 6: 20, viz., "ēgorasthēte," which tells us, as plainly as words can express it, that the redemption of spirit and body was then something already accomplished.

But, although the price of our redemption had then been already paid, Paul says in Ephesians 4: 30, "And grieve not the Holy Spirit of God by which ye have been sealed (literal reading) unto the day of redemption (apolutrōsis of Rom. 8: 23)." This is positive proof, therefore, that this redemption of Romans 8: 23 (apolutrōsis) refers to something which takes place subsequent to that redemption which saves our souls, when we accept Christ as our Saviour, as the One Who shed His blood to redeem us body and soul.

Our spirits also, like our bodies, are still awaiting this same redemption (apolutrōsis), for Paul says (Rom. 8: 23), ". . . we ourselves (hemeis autoi) groan within ourselves." "We ourselves" here refer to our spirits, which inhabit and control our bodies. We are absolutely sure of this, because the pronoun we (hemeis) is the very same word that we find in Revelation 1: 5, ". . . and washed us (hemas—Accusative of hemeis) from our sins in His own blood." Then our redeemed spirits, which have been washed from sin, as well as our redeemed bodies, can now groan and suffer pain. The word groan (stenazo) means to sigh deeply, or moan with pain and anguish, whether mental or physical.

Yes, our spirits, as well as our bodies, can now suffer sorrow, pain and anguish. This is why so many saints have died of a broken heart.

All will be changed however, when this redemption called "apolutrōsis" (the setting free from) takes place. When this redemption, "apolutrōsis" (Rom. 8: 23) does take place, then both our spirits and our bodies will be completely free from sorrow, pain, weeping, and all the consequences of the sin bondage from which Christ has already redeemed us by His awful scourging and death. See Relevation 21:4. *(See note II, p. 113.)*

Again Paul teaches this same great truth, that Christ died for our sicknesses as well as for our sins, in Galatians 3:13: "Christ hath redeemed us from the curse of the law being made a curse for us."

The Greek word here for "redeem" is not "agorazo," but "exagorazo," and means "to purchase or redeem out from or away from." The word for curse here is "katara." Note this word.

Turn now to Deuteronomy 28:15-47, and you will find that every kind of sickness and disease is included in the curse of the law. In Deuteronomy 28:1, we read, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth." Verses 2 to 14 then set forth the wonderful blessings of God, if only they will obey His commands.

Now read Deuteronomy 28:15, "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses (katarai) shall come upon thee, and overtake thee, . . . (21) The Lord shall make pestilence cleave unto thee, . . . (22) The Lord shall smite thee with a consumption, and with a fever, and with an inflammation . . . (27) With the blotch of Egypt, and with emerods, and with the scab, and with the itch . . . (28) The Lord shall smite thee with madness, and blindness, and astonishment of heart, etc., etc."

Remember that *Deuteronomy 28:15* calls all these sicknesses, which would follow disobedience to God's law, curses (katarai—in the Septuagint). Now this is the nominative plural of the very word Paul uses when he says (Gal. 3: 13), "Christ hath redeemed us from the curse (katara) of the law, being made (genomenos—having become) a curse (katara) for us."

Since sickness was one of the curses (katara) of the law, and Christ died to redeem us from the curse (katara) of the law by becoming a curse (katara) for us (substitutionary atonement), therefore, according to Paul's teaching, "bodily healing" is in the Atonement. In the light of Isaiah 53: 4 and Isaiah 53: 11 and 12, this is what we would expect Paul to teach.

(4) *Again we know that Healing is in the Atonement because of certain Types found in the Old Testament.*

(a) *The cleansing of the leper.*

In Leviticus 14: 1-7 we find that when God desired to cleanse a leper, He commanded the priest to take two birds alive. He then killed one of these birds over running water, and caught its blood in an earthen vessel. The live bird was then dipped into the blood of the slain bird. Then the priest sprinkled the poor leper seven times with the blood of the dead bird. He then set the live bird free, which had been dipped into the blood of the dead bird, and it flew away toward heaven.

This most assuredly was a type of bodily cleansing and healing through the death and resurrection of our Lord. The dead bird was a type of the crucified Christ. The live bird a type of the resurrected Christ. No other explanation seems adequate.

(b) *Another type of "bodily healing" in the Atonement is found in the Passover Lamb.*

In Exodus 12: 7 we read, "And they shall take of the blood, and strike it on the two side posts, and on the upper door posts of the houses. (13) And when I see the blood, I will pass over."

But what did they do with the flesh of that slain lamb on that sacred occasion?

Exodus 12: 8 informs us, "And they shall eat the flesh in that night, roast with fire, and unleavened bread."

The blood then was to be sprinkled on the door posts to save them from the wrath of God: but the flesh of that first Passover lamb was to be eaten for their physical benefits.

Read now 1 Corinthians 5: 7, "For even Christ our Passover was sacrificed for us." Then the Passover lamb was a type of the crucified Christ, the Lamb of God.

Since Christ is our Passover lamb, we must conclude, (1) that His Blood—like the blood of the Passover lamb—was shed to save us from the wrath of God, and (2) that His flesh—like the flesh of the first Passover lamb—was broken for our physical benefits; or, as Peter puts it (1 Pet. 2: 24), ". . . by the bruise of whom ye were healed (healed physically—'iaomai')."

In Numbers 9: 12 we read, that not one single bone of the Passover lamb could be broken, and John 19: 36 informs us that, because of this prediction, not one of Christ's bones was broken.

Reader, when God was so particular that

Christ, our Passover lamb, should thus fulfill type in the minutest detail, and since the flesh of every Passover lamb was always used to bless men physically, have we not a perfect right to conclude (as 1 Pet. 2:24 clearly asserts), that the flesh of Christ, our Passover lamb, was broken for our physical benefits, and that bodily healing therefore is in the Atonement?

Remember this is the conclusion of that greatest of all modern Hebraists, Delitzsch, and the opponents of this great Scriptural truth have no scholarly advocate today who can begin to compare with Delitzsch as a Hebraist.

REASON III

Again all saints should expect God to heal their sicknesses today, because all sickness is the result of Satan's work, when he introduced sin into this world, and Christ was manifested to destroy Satan's work.

Acts 10:38 proves to us conclusively that all the diseases Christ cured while on earth had been caused by Satan. Acts 10:38, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed of the devil; for God was with Him."

The word here for "oppressed" is "katadunasteuomenous," the present participle, passive of "katadunasteuo"—I dominate or exercise lordship over."

Then all whom Christ healed while on earth were diseased or afflicted because Satan had gotten the lordship, either over them, or their ancestors. Yes, every physical ill Christ cured, Peter here assures us, was the result of Satan's work.

But Jesus came, died on the cross, and rose again that He might destroy the work of the Devil.

Hebrews 2: 14, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the Devil." Then Christ died to destroy Satan's power over death. Is not sickness one method by which Satan causes death? Then Christ died to destroy (annul the power of) sickness."

John reveals this same truth in *1 John 3: 8,* "For this purpose the Son of God was manifested, that He might destroy the works of the Devil." Is sickness the result of the Devil's work? Yes! Then Christ died and rose again to destroy (annul the power of) sickness.

REASON IV

A fourth reason, why all Christians should expect God to heal their sick bodies today, is because the very same Holy Spirit who did all of Christ's miracles, and raised Him from the dead, is still in the church, and has all His old time, life-giving power.

In John 14: 16 Christ declares emphatically that the Holy Ghost would abide with us forever. Then in 1 Thessalonians 1: 5 Paul asserts, "For our Gospel came not unto you in word only, but also in power (dunamis) and in the Holy Ghost." Now this word for power (dunamis) is the Holy

Ghost power of Luke 24: 49 and Acts 1: 8. Again Paul declares (2 Tim. 1: 7), "For God hath not given us (the members of His true church) the Spirit of fear, but of power (dunamis—Holy Ghost power)."

Then the Holy Ghost, who is now abiding in us, is the Holy Ghost with power (dunamis), the very same Holy Ghost who controlled all of Christ's actions while on earth. Luke 4: 14, "And Jesus returned in the power (dunamis) of the Spirit into Galilee." This same Holy Spirit, who is now in the church, was He who anointed Christ and gave Him the power to work all His miracles. Acts 10: 38, "God anointed Jesus of Nazareth with the Holy Ghost and with power (dunamis), who went about doing good and healing all who were oppressed of the Devil." Remember, Christ did all His miracles in the power of the Holy Ghost, and not in His own power as the Second Person of the blessed Trinity.

Reader, Christ has assured us that this same Holy Ghost power, called "dunamis," is for each of His saints today. *Acts 1: 8*, "Ye shall receive power (dunamis) after that the Holy Ghost is come upon you."

Paul too has assured us in 2 Timothy 1: 7, and else where, that God has given to His church "the Holy Spirit of power" (dunamis), the very same Holy Spirit who controlled Christ's life (Lu. 4: 14) and wrought all His miracles (Ac. 10: 38), and the very same Holy Spirit who worked all of Paul's miracles. *Romans 15: 18*, "For I will not dare to speak of any of those things which Christ hath not wrought by me . . ., (19) Through mighty signs and wonders by the power (dunamis) of the Spirit of God."

Since then the very same Holy Spirit, who did all of Christ's miracles and all of Paul's miracles, is in the church today with all His old time power (dunamis), why should we not expect Him to heal the sick today?

No wonder Paul declares (Rom. 8: 26), "The Spirit also helpeth our infirmities (astheneiais)." This Greek word "astheneiais" is the dative plural of "astheneia," the commonest word in the Greek language for "sickness." But note well the word here translated "helpeth" (sunantilambanetai). This is the present tense, 3d person singular, of the deponent verb "sunantilambanomai," and comes from "sun"—together with, "anti"—against, and "lambano"—I take hold of. This word therefore means "to take hold against together with." Then in Romans 8: 26 we are told that the Holy Ghost takes hold against our sicknesses together with some one. With whom? Why, with ourselves, whenever we meet the needful conditions, the conditions set forth in John 15: 7, "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Yes, Romans 8: 26 teaches us that it is just as much the work of the Holy Spirit today "to take hold against our sicknesses," as it is to convict sinners of their sin.

Listen now to Romans 8: 11, "But if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, will also quicken (zōopoiēsei) your mortal (thnēta) bodies by His Spirit that dwelleth in you."

This verb "will quicken" is "zōopoiēsei," the future, 3d person singular of "zōopoieō," and comes from "zōē"—life, and "poieō"—I make.

Dr. Gaebelein (The Healing Question, p. 78) says of this verse (Rom. 8: 11), "The quickening of the believer's body is not a present fact but awaits future realization. The word 'quicken' means to make alive that which is dead. The quickening takes place in resurrection, when the believer's body will be made like unto His own glorious body."

Dr. Gaebelein's exposition of this verse is just as unscholarly as his exposition of Isaiah 53: 4, where, after acknowledging that the verse should read, "Surely He hath borne our sicknesses and carried our pains," he failed to notice that the two verbs "nasa" (borne) and "sabal" (carried) were the same two verbs used in Isaiah 53: 11 and 12 to express the fact that Christ bore vicariously our iniquities and our sins.

Regarding Romans 8: 11, Mr. Gaebelein says, "The word 'quicken' here means to make alive that which is dead." This is true when this word is used with "nekrous," as in Romans 4: 17, ". . . even God who quickeneth the dead." "Quickeneth" here is "zōopoiountos," the present participle, genitive, masculine of "zōopoieō," and so literally reads, "God giving life to or quickening the dead (nekrous)." "Nekrous" is the accusative plural of "nekros," a dead human body.

The writer, as a specialist in Greek, and later as a teacher of Greek in Manitoba University, has studied closely a great many Greek authors, but never has he found one single instance where the word "thnētos" means a dead body. "Thnētos" (mortal) is an adjective derived from "thnēskō" —I die, and always means "liable to, or subject to death" in contrast with "athanatos"—immortal. The Greek word for a dead human body is "nekros," but never "thnētos," which always refers to something "subject to death," but never, never to a dead body.

Let Paul explain what he means by the word "thnētos" (mortal). Romans 6: 12, "Let not sin reign in your mortal (thnētos—same word as in Romans 8: 11) body," etc. Had Paul said, Let not sin reign in your dead body, it would have been utter nonsense.

Again Paul gives us the true meaning of "thnētos" (mortal) in 2 Corinthians 4: 11, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." If "our mortal (thnētos) flesh" here meant "our dead flesh," as Dr. Gaebelein would have us believe from his unscholarly exposition of this text, how could we, after our bodies were dead, manifest forth the life of Christ? No! we are now to manifest forth the life of Jesus Christ in these bodies which are subject to death, for the word mortal (thnētos) never, never, means a a dead body, but always something which is subject to death, but not yet dead.

John Calvin, that superb Greek scholar, is therefore correct when he says of Romans 8: 11, "The quickening of the mortal body here cannot refer to the resurrection of the saints, but must mean a giving of life to their bodies, while here upon earth, through the Spirit." No real Greek scholar

—one skilled in Greek Grammar—can possibly come to any other conclusion.

Let us now read again Romans 8: 11, "If the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies (these bodies subject to death, but not dead) by His Spirit that dwelleth in you."

The word for quicken here is "zōopoiēsei." This word comes from "zōē"—life and "poieō"—I make. Then it is the work of the Spirit "to make life." 2 Corinthians 3: 6 says, ". . .; for the letter killeth, but the Spirit giveth life (zōopoiei)."

Since it is the work of the Holy Spirit, as Paul assures us, to keep making life in these mortal bodies of ours, no wonder this apostle asserts (Rom. 8: 26), "The Spirit takes hold against our sicknesses together with." This verse proves that, while it is the work of the Spirit to keep making life in our mortal bodies (bodies subject to sickness and death), yet He will not do this blessed work unless we, God's saints, do our part, and take hold together with Him. What is our part? John 15: 7 gives the explanation, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." In other words, we must let the Holy Spirit control us in thought, word and deed, and then He "will take hold against our sicknesses together with" ourselves (literal reading of Rom. 8: 26). The result will be that He (the Holy Spirit) will keep making life (the exact meaning of "zōopoieō") in these mortal bodies of ours.

Yes, praise God, all Christians should expect God to heal their bodies today, because the very same Holy Spirit who did all of Christ's miracles (Ac. 10: 38), and all of Paul's miracles (Rom. 15: 19) is still in the church as "the maker of life" (zōopoieo), and He is here "to take hold against our sicknesses together with" ourselves, as Romans 8: 26 asserts. HALLELUJAH!

REASON V

Again all Christians should believe in "Divine Healing" today, (a) because of Christ's last great commission, and (b) because of God's direct command in James 5: 14.

(a) Examine here Christ's last commission to His disciples in Mark 16: 17: "And these signs shall follow them that believe (literally, 'to those believing') ; in My name shall they cast out devils; they shall speak with new tongues; (18) They shall take up serpents (as Paul did, Ac. 28: 3-5) ; and if they drink any deadly thing, it shall not hurt them; *they shall lay hands on the sick, and they shall recover.*"

Here then is a direct command from Christ that His followers should pray for the sick, and expect Him to heal them.

Some few scholars have denied the authenticity of these verses in Mark 16; but Irenaeus quotes these verses as a part of Mark's Gospel, and, remember, he was a pupil of Polycarp, who in turn was a pupil of John the Apostle. This is positive proof that these words are genuine. See Morrison's Commentary on Mark for a full discussion on this subject.

(b) *Here listen to James 5:14:* "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: (15) And the prayer of faith shall save the sick, and the Lord shall raise him up."

The word "call" here is "proskalesasthō," the 1st Aorist, imperative, middle, 3d singular of "proskaleō"—I call or summon. It is therefore a direct command from God, a command that most saints have never yet obeyed. But look at God's promise, if only we will obey this command. James 5:15, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." *Is this a part of God's word? Yes. Then, let us obey it and see how marvelously God fulfills His promises.*

One opponent of "Divine Healing," quotes James 5:14, 15 and then says, "Note that James says, 'save' not cure or heal. Now this word 'save' would certainly lead us to believe that James was speaking about sin and the sin sick soul, rather than bodily sickness."

Now we know James was here speaking of physical sickness: (1) Because the word for "save" here is "sōsei," the future, 3d singular of "sōzō," the very word used by Christ every time He said to a sick person, "Thy faith hath made thee whole." See Mathew 9:22; Mark 6:56; Mark 10:52; Luke 8:48; Luke 17:19, etc. (2) *Because of the word James uses for "the sick"—"the prayer of faith shall save the sick"* (ton kamnonta). "Kamnonta" is the present participle, masculine accusative of "kamno," to be tired, exhausted, sick or ill, and literally reads, "the one being sick or exhausted. This is the word used to express Job's physical sickness. See Septuagint (Job 17:2). (3) *Again the word "raise" (egerei) here speaks of physical illness.* It is the future of "egeiro" (I raise or lift up), the very word used in Mark 1:31 where Christ "lifted up" Simon's wife's mother who was sick of a fever. (4) *Again we are absolutely sure that this sickness of James 5:14 refers to physical sickness and not spiritual, because this Epistle was written to church saints.* James 1:19 speaks of "My beloved brethren," words which always and only refer to church saints. See pp. 79 to 87, where we prove most conclusively that James wrote his Epistle to church saints. This being so, then their sins were already forgiven—they were saved. But if he (the sick one) may have committed (the subjunctive mood with the perfect participle) sins, they shall be forgiven him, James declares. If James had been here writing to a people who were spiritually sick or unsaved, would he have used the subjunctive mood, and said, "And if he may have committed sins?" Never. If they had been spiritually sick or unsaved there would have been no "if" about it: they would all have needed forgiveness.

For these four reasons we are absolutely sure James 5:14 and 15 is God's command to His physically sick saints, a command, however, which comparatively few obey.

But what is here meant by "the prayer of faith shall save the sick (Jas. 5:15)"? Many say it refers only to the faith of the elders who offer the prayer, and not to the faith of the sick persons.

This is not correct for Mark 9:17-27 tells us of a poor father, who brought his demon-possessed son to the Lord, and said, "If Thou canst do anything have compassion on us and help us." Jesus replied, "If thou canst believe, all things are possible to him that believeth (to him believing)."

Christ says in effect to this father, Man, the "if" does not lie with me at all; of course I can heal your son, but you must exercise an expectant faith.

In Matthew 13:58 we read, "And He (Christ) did not many mighty works there because of their unbelief." Unbelief then, either of the elder or of the sick person, will make it impossible for God to answer prayer. When unbelief kept Christ from healing the sick on earth, it will surely do so today.

In Mark 2:1-5 we have the story of the palsied man who was brought to Christ by four friends, and let down before Him through the roof. In Mark 2:5 we read, "When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee." This reads literally, "Jesus, seeing the faith of them" (autōn), meaning the faith of the sick man as well as the other four.

But, you ask, How can we be sure that this pronoun "autōn" (of them or their) includes the sick man as well as the four who carried him? Because of the pronoun "autōn," the genitive plural of "autos"—he or himself. If Christ had been here speaking of the faith of these four men only, and not of the sick man, He would have used the demonstrative pronoun "toutōn," the genitive plural of "houtos," which would have told us that Christ was referring to the faith "of the persons" nearest to the sick man (the four), but not to the sick man himself.

There are two demonstrative pronouns in Greek, viz. "houtos" and "ekeinos." "Houtos" (this one or these) would designate the person or persons nearest to us, while "ekeinos" (that one or those) would designate the person or persons farther away; but neither of these pronouns would include ourselves.

The use of this personal pronoun "autōn," however, includes the sick man himself and the four others. Yes, "All things are possible to him believing" (Mk. 9: 23); but without faith on our part our prayers cannot be answered.

Dealing with this very subject of exercising faith, when we pray, James 1: 6 says: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (7) For let not that man (who lacks expectant faith) think that he shall receive anything of the Lord." Then both the elders and the sick persons should have an expectant faith.

REASON VI

Before giving the sixth reason why all God's saints today should expect Him to heal their sicknesses, let us here remind you of the five reasons already given.

(1) Because God used to heal the sick as "Jehovah-rapha" (the Lord our Healer), and He is "the same yesterday and today and forever." See pp. 13-16.

(2) Because Christ died on the cross to atone for our sicknesses just as He died to atone for our sins. See pp. 16-45.

(3) Because all sickness is the result of Satan's work, when he introduced sin into this world, and "Christ was manifested to destroy the work of the Devil." See pp. 45 and 46.

(4) Because the very same Holy Spirit is in the church today who did all of Christ's miracles, and all of Paul's miracles; and the very same Holy Spirit who raised Christ from the dead. Since this is true, why should we not expect Him to still heal the sick? See pp. 46-52.

(5) Because of Christ's last great commission in Mark 16: 17, 18, and because of His direct command in James 5: 14, 15. See pp. 52-56.

(6) *And now we come to the sixth and final reason why all true Christians today should expect God to heal their bodies, viz. because of His marvelous promises, the fulfillment of which depends altogether upon the exercise of our own faith.*

Let us here remind you of some of these promises. Matthew 18: 19, "Again I (Christ) say unto you, That if two of you shall agree on earth as touching *anything that they shall ask, it shall be done for them of My Father* which is in heaven."

Reader, does "anything that they shall ask" include bodily sickness? Yes. Then take Christ as your Healer.

Matthew 21: 22 (Christ says), "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

Reader, does "all things whatsoever ye shall ask in prayer, believing" include bodily sickness? Yes. Then take Christ as your Healer.

Mark 11: 22, "And Jesus answering saith unto them, Have faith in God. (2) For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; *and shall not doubt in his heart,* but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (24) *Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive (have received) them, and ye shall have them.*"

Reader, does "*what things soever ye desire, when ye pray*" include bodily sickness? Yes. Then take Christ as your Healer.

John 14: 13, "And whatsoever ye shall ask in My Name, that will I do; that the Father may be glorified in the Son. (14) If ye shall ask anything in My name, I will do it."

Reader, does "whatsoever ye shall ask in My Name," and "If ye shall ask anything in My Name" include bodily sickness? Yes. Then take Christ as your Healer.

John 15: 7, "If ye abide in Me and My words abide in you, *ye shall ask what ye will, and it shall be done unto "you.*"

Reader, do these words, "Ye shall ask what ye will" include bodily sickness? Yes. Then take Christ as your Healer.

1 John 3: 22, "And whatsoever we ask, we receive of Him (God), because we keep His commandments, and do those things that are pleasing in His sight."

Reader, does "whatsoever we ask" include bodily sickness? Yes. Then take Christ as your Healer, for He is no "respecter of persons." What He did for John, who made a practice of keeping all His commandments and doing only what was right in His sight, He will also do for you.

James 5:14, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: (15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Reader, do you believe the book of James is inspired of God? Yes. Then obey James 5:14, and take Christ as your Healer.

If bodily Healing was not in the Atonement—as we have clearly proven it is (pp. 16-45)—yet we would have a perfect right to pray for the sick and expect Christ to heal on the authority of these wonderful promises just quoted.

Let us here prove to all our readers that the very same faith that saves the soul will also heal the body.

In Matthew 9:22 Jesus said to the woman with the issue of blood, "Daughter, . . . thy faith hath made thee whole." This expression, "thy faith hath made thee whole," reads in the Greek, "Hē pistis sou sesōken se," and literally reads, "the faith of thee has saved thee." The verb "sesōken" is the perfect tense, 3d person singular of "sōzō"—I save.

Now examine Luke 7:50. Here Christ says to that poor sinful woman of the street, who had anointed His feet with oil and wiped them with the hairs of her head, "Thy faith hath saved thee." This reads in the Greek, "Hē pistis sou sesōken se," and literally reads, "The faith of thee has saved thee." These are the very same words exactly which Christ spoke when He healed the woman with the issue of blood.

Yes, the very same faith which saves the soul heals the body, and this faith is a gift of God, whether for the saving of souls or for the healing of bodies. Ephesians 2: 8, "For by grace are ye saved through faith; and that not of yourselves: it (faith) is the gift of God."

WHY IS FAITH FOR HEALING NOT ALWAYS GIVEN INSTANTLY?

Just here let us notice that while God does not always give this gift of faith promptly to His saints for bodily healing, He always gives it immediately to the sinner seeking salvation. Why this difference?

We have the reason set forth in the following verses. *2 Corinthians 6: 2,* ". . . behold, now is the accepted time; behold, now is the day of salvation." *Hebrews 2: 3,* "How shall we escape if we neglect so great salvation?" *John 3: 18,* "He that believeth on Him (Christ) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotton Son of God." *John 3: 36,* "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

All sinners are right now under God's awful wrath, and if they die without accepting Christ as their Saviour by faith, they are lost for all eternity. Because of this fact God always imparts saving faith to the sinner the very moment he cries out from a sincere heart, "God be merciful to me, a sinner."

When we are saved, however, God at once begins the process of sanctification, for we read in

Hebrews 2: 11, "For both the one sanctifying (the Holy Spirit) and they that are being sanctified (the saints) are all of one (literal translation)." As the result of one person's atoning work (Christ's) the Holy Spirit is now constantly engaged in sanctifying the saints. This is the clear teaching of Hebrews 2: 11.

But sometimes splendid saints of God get sick, pray to God for healing, but are not healed for months and years. Many such are never healed. Why? Because God sees something in their characters, such as spiritual pride, intellectual conceit, selfishness, or lack of patience, which can only be eliminated by chastisement of some kind, and so He permits Satan to afflict them for a time, as in the case of Paul's thorn.

Paul says (2 Cor. 12: 7), "And lest I should be exalted above measure through the abundance of the relevations, there was given to me a thorn in the flesh, the messenger of Satan (it was Satan's work) to buffet me, lest I should be exalted above measure."

But not only was Paul in danger of becoming spiritually proud and conceited, but he was altogether too impatient and unforgiving. We see this clearly in Acts 15: 36-40. Here Barnabas desired to take Mark with them on their second Missionary journey, but Paul said, No. He failed me once, got timid and returned home; I will not consent to take him again.

Noble-hearted Barnabas, who had once advocated the cause of Paul when all the disciples distrusted him, now pled for Mark. But Paul was stubborn, so Barnabas separated from Paul and took Mark with him, and so saved him for Christ's ministry. Yes, Paul was impatient and unforgiving, as well as being in danger of spiritual pride and conceit, so God let Satan afflict him for a time, before He imparted to him that expectant faith which brought healing. We shall later prove conclusively that Paul was healed of his thorn.

This explains, doubtless, why Paul had to leave Trophimus sick at Miletum (2 Tim. 4: 20). God had a sanctifying work to accomplish in that life, as in Paul's, and would not impart expectant faith either to Paul or Trophimus until that gracious work was completed. *This also explains why Timothy was sick (1 Tim. 5: 23), and why Paul could not offer the prayer of faith for him.* Paul saw that there was much in Timothy which must be eliminated e'er God could effectively use him. He was too prone to listen to gossip (1 Tim. 4: 7). He was too much interested in athletics, as the writer once was (1 Tim. 4: 8). He did not study enough (2 Tim. 2: 15). He did not pray and meditate on God's word enough. (1 Tim. 4: 14, 15). He was too fond of theological controversy (1 Tim. 6: 5). He was inclined to show partiality, etc. (1 Tim. 5: 21).

Timothy was a splendid young man, but God had to permit a messenger of Satan to make him sick for a season, as in the case of Paul, to enrich his spiritual life, and bring him to the place where he would yield himself completely to the Holy Spirit. This accomplished, God would then impart to Timothy expectant faith for healing, just as He did to Paul. See pp. 100-103.

As practical Sanctification is a process (Heb. 2: 11) and not an instantaneous experience like conversion, we are not surprised to read (Jas.

1:2), "*My* brethren, count it all joy when ye fall into divers temptations: (3) Knowing this, that the trying of your faith worketh patience. (4) But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

This word patience, "hupomonē," comes from "hupo," under and "menō," I remain. It means, therefore, having the ability to remain under, or play the under dog, letting others impose on you, misrepresent you and lie about you, and yet always manifest a kind, gentle, loving spirit, the spirit of Jesus Christ. To produce in us such a character God sometimes has to let the Devil buffet us, as He permitted Paul to be treated.

1 Peter 1: 5-7 brings out the same blessed truth, viz. that God will often test our faith to correct weaknesses in our character, which are apt to hinder our usefulness in His service.

Praise God, He will soon reveal these weaknesses to us in answer to prayer. If then we are ready to confess every fault, every failing, every sin, and sincerely ask Him to make us what we ought to be, He will then impart to us—as He did to Paul—that expectant faith which always results in healing.

We believe all saints ought to expect Christ to heal them until they reach the allotted time of "three score and ten" years. Many saints are now obtaining wonderful healings even after this age by exercising an expectant faith in God's promises.

And what of those dear saints who suffer year after year and are never healed, though they seem to be utterly yielded to God? All such believe God can heal them, if it is His will; but they lack that *expectant faith which says, I know He will heal me now.* They lack this expectant faith simply because they do not ask God to impart it to them, always being uncertain what His will is concerning them. *Recall here James' words (Jas. 1:7),* "For let not that man (who has not expectant faith) think that he shall receive anything from the Lord." Recall also Christ's own words in Mark 9:23, "If thou canst believe, *all things* are possible to him that believeth." *Also Mark 11:24, "Therefore I say unto you, What things soever ye desire, when we pray, believe that ye receive them (have received them), and ye shall have them."* Now every Greek scholar must admit, that when Christ says, "All things (panta) are possible to him believing" (literal translation), and "What things soever (panta hosa) ye desire, when ye pray, believe that ye have received them, and ye shall have them," *He puts all responsibility for answered prayer on us, and rolls it off of Himself.* These verses assuredly teach that if we have the expectant faith, which God will impart to all who really meet His conditions, there is no sickness He will not cure.

If only we were fully controlled by the Holy Ghost in thought, word and deed we would all see miracles performed, both spiritual and physical. Why? Ephesians 3:20, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power (dunamis—Holy Ghost power) constantly working (present participle) in us."

Note, God here promises to answer our prayers, "Exceeding abundantly above all we ask or think, according to the power of the Holy Ghost which *is constantly working in us," and not "according to His own will."*

Reader, let the Holy Ghost control you in thought, word and deed, and "ye shall ask what ye will, and it shall be done unto you (Jno. 15: 7)." Does "what ye will" include your sickness?

DIVISION II

Was Divine Healing Only for the Church of the Apostolic Age?

Many Bible teachers today tell us that the age of miracles past away with the death of the Apostles, so Christ is not healing the sick today.

Let us here investigate this subject and find out for ourselves.

Listen to *Justin Martyr* (165 A. D.), one of the great church leaders and scholars of his day. He says, "For numberless demoniacs throughout the whole world and in your city, many of our Christian men, exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, *have healed, and do heal,* rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs" (Apol. II, Chap. 6).

Then this Apostolic, miracle-working power was in the church down to 165 A. D.

Listen to Irenæus (200 A. D.):

"Those who are in truth His disciples, receiving grace from Him, do in His name perform miracles; and they do truly cast out devils. *Others still heal the sick by laying their hands upon them, and they are made whole.* Yea, moreover, as I have said, *the dead even have been raised up, and remained among us for many years.*" (Vs. Heretics, Bk. I, Chap. 32.)

Then down to 200 A. D. this same Apostolic, miracle-working power was in the church.

Listen to Origen (250 A. D.):

"And some give evidence of their having received through their faith a marvelous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities, and from distractions of mind and madness, and countless other ills, which could be cured neither by men or devils" (Contra Celsum B. III, Chap. 24).

Then down to 250 A. D. this same Apostolic, miracle-working power was in the church.

Listen to Clement (275 A. D.): "Let them (young ministers), therefore, with fasting and prayer, make their intercessions, and not with the well arranged, and fitly ordered words of learning, *but as men who have received the gift of healing confidently,* to the glory of God" (Epis. C. XII).

Dr. Waterland (Creation and Redemption, p. 50) says: "The miraculous gifts continued through the third century, at least." Then he tells how, under Constantine, the church became flooded with worldliness, and began to put its trust in earthly rulers more than in God. But even then those who remained true to God saw miracles performed in His name.

Theodore of Mopsueste (429 A. D.) says: *"Many heathen amongst us are being healed by Christians from whatever sickness they have, so abundant* are miracles in our midst (Christlieb—Modern Doubt, p. 321).

Rev. A. Bost (History of United Brethren, p.

17) quotes the famous Zinzendorf's words, spoken in 1730: "To believe against hope is the root of the gift of miracles; and *I owe this testimony to our beloved church, that Apostolic powers are there manifested.* We have had undeniable proofs thereof in the unequivocal discovery of things, persons, and circumstances, which could not humanly have been discovered, in the healing of maladies in themselves incurable, such as cancers, consumptions, when the patient was in the agonies of death, all by means of prayer, or of a single word."

Dr. A. J. Gordon (Ministry of Healing, p. 65—a book every saint should read) quotes from the Confession of the Waldenses as follows:

"Therefore, concerning the anointing of the sick, we hold it as an article of faith, and profess sincerely from the heart, that sick persons, when they ask it, may lawfully be anointed with anointing oil by one who joins with them in praying that it may be efficacious to the healing of the body according to the design and end and effect mentioned by the Apostles, and we profess that such an anointing, performed according to the Apostlic design and practice, will be healing and profitable."

No wonder Dr. Gordon says (Ministry of Healing, p. 43): "Two streams of blessings started from the personal ministry of our Lord, a stream of healing and a stream of regeneration; the one for the recovery of the body, and the other for the recovery of the soul, and these two flowed on side by side through the Apostolic age. Is it quite reasonable to suppose that the purpose of God was that one should run on through the whole dispensation of the Spirit, and that the other should fade away and utterly disappear within a single generation? We think not."

Having now proven that all manner of sicknesses were cured by prayer down to 1750 A. D., the days of Zinzendorf, let us now prove to you that God is still, today, healing all manner of diseases in answer to the prayer of faith.

MODERN MIRACLES OF HEALING

(1) *Violet M. Collins*, 4464 McGill St., Vancouver, B. C., was born without a rectum passage. Best surgeons in Toronto operated. Told she could not live. Was anointed and prayed for, and instantly made as normal as any other girl. Write her for all facts, names of doctors, nurses, etc.

(2) *Mrs. H. R. Shortreed*, 1122 Burnaby St., Vancouver, B. C., had "sugar diabetes" in advanced stage. Anointed, prayed for and healed. Write her.

(3) *Mrs. Jean C. Barker*, 1446 5th Ave., West Vancouver, B. C., and *Mrs. M. M. Meadows*, 6611 Arbutus St., Vancouver, B. C., both had operations for dreadful cancers. Mrs. Barker had both breasts removed. These cancers grew again. Both women anointed and prayed for; today are well. Write them.

(4) *B. M. Colwell*, 4570 Windsor St., Vancouver, B. C., was cured by prayer of dreadful stammering, an affliction from boyhood. This was a marvelous healing. Write him.

(5) *Reuben Mark Scotcher*, 521 West 16th Ave., Vancouver, B. C., had "adhesions of bowels" for nine years. Operated on, but became much

worse. Also ruptured. Anointed, prayed for and healed by the Lord Jesus. Write him. Mr. Scotcher is a Presbyterian elder.

(6) *Mrs. Frances McClurg,* 1337 Napier St., Vancouver, B. C., was paralyzed 19 years, and her eyesight almost gone. Was anointed, prayed for and healed completely by the power of God. Write her. She threads the finest needle today.

(7) *Mrs. Zeva Parker,* Oklahoma City, known as "Dare Devil French Bobby," jumped from a plane two thousand feet high at the Fair Grounds. The parachute failed to open until she was almost down. Her back was broken in three places and seven ribs were so fractured that they protruded through the flesh. She was rushed to the hospital and put in a plaster of Paris cast. Doctors said she would never walk. She was instantly healed while lying on her cot in Dr. C. S. Price's meeting. She had been converted, but had not as yet been prayed for. She has since won many souls to Christ by her wonderful testimony. Write her, or write that celebrated surgeon of Oklahoma City, Dr. Womach.

(8) *Miss Ruby Dimmick,* daughter of Rev. J. F. Dimmick of Albany, Ore., was paralyzed as a child. One leg was left two inches shorter than the other and that limb had not developed as the other. While sitting in the Metropolitan Church, Victoria, B. C., at Dr. Price's meeting, God suddenly touched her. Her leg extended, developed as the other limb, and was instantaneously cured. That was in 1923, and her limb is well today. Write her. Note, she too had not yet been prayed for.

(9) *Miss Bertha Irvine,* 93 Williams St., Lebanon, Ore., had been an invalid 19 years. After four operations she was not able to stand on her feet without support. She was anointed and prayed for, then the Evangelist cried, Sister, in the name of Jesus of Nazareth rise up and walk. She arose immediately and ran up and down the aisle. The writer was present when both Miss Dimmick and Miss Irvine were healed by the power of God. Miss Irvine was cured in November, 1922, and is well today.

(10) *Reginald Williams,* 3342 12th Ave., West Vancouver, B. C., cut off the top part of his left thumb at the joint below the nail. He was anointed and prayed for, and God caused that part to grow on again, nail and all. Examine both thumbs and you cannot now tell on which one God performed this wonderful miracle. Write Mr. Williams for all particulars.

Reader, what God has done for these sick saints, He is ready to do for you. Read again the promises quoted pp. 57-60; then drop on your knees and claim your healing on the authority of these promises, and because the Lord Jesus Christ has died for your sickness as well as for your sins.

The writer can vouch for every case here given, and knows of scores of others who have had just as wonderful cures as these mentioned. Most of the cases here recorded are taken from the Miracle Number of "*Golden Grain,*" December, 1929. *Write for this number to 71 Columbia St., Seattle, Wash.*

Write also for Evangelist F. F. Bosworth's great Miracle Number of "*Exploits of Faith*" (538 William St., River Forest, Ill.). Evangelist

Raymond T. Richey's Miracle Number of "*The Full Gospel Advocate*" has a record of wonderful healings (Box 291, Houston, Texas). These magazines not only give the correct names and addresses of the persons healed, but you are urged to write these persons and confirm all statements made. Every honest seeker after truth will thus be convinced that God is still healing the sick.

The writer, while investigating this subject, secured the names and addresses of the 800 persons prayed for in one campaign. A year later he got in touch with all these by personal visitation and by sending out "return postcards," and found that more than 60% had been healed, and most of those who were not healed said they had received a great spiritual blessing. They confessed that they had a "hope so faith," rather than a "know so faith."

Just here we desire to say that fully one-half of these 800, who were prayed for, had troubles which their physicians counted either incurable or very very hard to be cured.

DIVISION III

OBJECTIONS ANSWERED

I. If we are to expect God to heal the sick today through prayer, why not also expect Him to raise the dead?

Because we are nowhere commissioned to raise the dead, although Irenæus asserts (as quoted before) that the dead were raised in his day (200 A. D.).

In Mark 16: 17 we read, "And these signs shall follow them that believe . . . (18) They shall lay hands on the sick, and they shall recover."

Again James 5: 14 says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: (15) And the prayer of faith shall save the sick, and the Lord shall raise him up." *Note, God has not here told us to raise the dead, but only to pray for the sick.*

II. If Healing is in the Atonement, and some saints are not healed, then these saints must conclude that they are still sinners in God's sight, and under His condemnation, no matter how close to God they are living.

This is the great objection of many splendid Bible teachers to "Healing in the Atonement."

Let Paul answer this objection. He says (1 Cor. 11: 29): "For he that eateth and drinketh unworthily, eateth and drinketh damnation (krima—judgment) to himself alone (eautō—reflexive pronoun) not discerning the Lord's body."

The word for discerning here is "diakrinōn," the present participle of "diakrinō," and means "making a distinction between." What distinction is here referred to? Read *1 Corinthians 11: 30*, "For this cause (because you do not discern between the significance of the bread and the wine when partaking of the Sacrament) many are weak and sickly among you, and many sleep (are prematurely dead)."

Paul here asserts that many Christians are weak and sickly, and others have died prematurely, because they had partaken of the Sacrament without understanding—as they ought to have understood—the great distinction between the significance of the bread and the wine. What is this distinction?

In Exodus 12: 7 we read that the Israelites put the blood of that first Passover lamb on their door posts to save themselves from the wrath of God; but Exodus 12: 8 informs us that God commanded them to cook the flesh of that first Passover lamb and eat it for their own physical benefits.

Now read 1 Corinthians 5: 7, "For even Christ our Passover is sacrificed for us." If then Christ is our Passover lamb, His blood was most assuredly shed to save us from the wrath of God through the forgiveness of our sins; and His flesh was bruised and broken for our physical benefits, "By the bruise of whom ye were healed physically" (1 Pet. 2: 24—literal translation).

Remember that this word "healed" (iaomai), without one single exception in the New Testament, refers only and always to physical healing, and never to spiritual healing. This is positive proof to all Greek scholars, that Peter is here speaking of our "physical healing" through the awful suffering of Christ. See pp. 34-38 for the true exposition of 1 Peter 2: 24.

1 Corinthians 6: 19, 20, as we have clearly proven, teaches this very same truth, that Christ died to redeem our bodies as well as our souls. 1 Corinthians 6: 19, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (20) For ye are bought (redeemed) with a price: therefore glorify God in your body, and in your spirit, which are God's." Note, our bodies and our spirits have been redeemed with the very same price, viz., the blood of Christ. See pp. 38-43 for the true exposition of 1 Corinthians 6: 19, 20.

But although the blood of Christ, our Passover lamb, was shed to save us from the wrath of God, and His body bruised and broken for our physical benefits, the failure of any saint to discern this distinction, when partaking of the Sacrament, does not make that saint guilty in the sight of God. Read again 1 Corinthians 11: 29, "For he that eateth and drinketh unworthily, eateth and drinketh damnation (krima—judgment) to himself alone (eautō—reflexive pronoun); not discerning the Lord's body."

If then, when partaking of the Sacrament, we fail to discern the true significance of the bread, because of ignorance or wrong teaching, we bring judgment upon ourselves alone in that we must continue sick or die prematurely, but it does not affect, in any way, our standing in God's sight. This is the exact meaning here of the reflexive pronoun (eautō). As Paul declares in Romans 8:1: "There is therefore now no condemnation (katakrima—sentence standing against) to them who are in Christ Jesus."

Yes, Healing is in the Atonement, but no saint is held guilty in God's sight, who fails for any reason to discern this fact: he only suffers himself alone.

III. If Healing is in the Atonement then every saint has a blood bought right to be healed; and all saints are not healed.

One Bible teacher says: "We must add, that if it were true that Christ died for our sicknesses, then His atoning work in this respect is a failure. . . . The choicest saints on earth today are the thousands of shut-ins, who suffer in patience and sing their sweet songs in the night" (The Healing Question, pp. 74, 75).

Reader, did Christ die to save all sinners? Yes. you reply. Then every sinner in this world has a blood bought right to be saved. Yes. But are all sinners saved? No, only a very, very small proportion. Then, according to the writer just quoted, Christ's atoning work in this respect also is a tremendous failure.

Why are not all sinners saved since they have a blood bought right to be saved? Because they refuse to meet God's conditions as set forth in John 1:12, 13; John 3:16, 18 and 36; John 5:24, and 1 John 1:9.

It is just the same with bodily healing. *Every saint has a blood bought right to be healed, but thousands do not know that they must exercise the very same appropriating faith in the bruised* *body of Christ for their healing, as they formerly exercised in His shed blood for their salvation.*

In Luke 7: 50 Christ says to a poor sinful woman, as we stated before, "Thy faith hath saved thee." The word here for "hath saved" is "sesōken," the perfect, 3d singular of "soōzō"—I save. In *Luke 8: 48* Christ says to the poor woman who had an issue of blood twelve years, "Thy faith hath made thee whole." The word here for "hath made thee whole" is this same word, "sesōken," the perfect, 3d singular of "sōzō"—I save. This then is positive proof that the very same faith that saves the soul will also heal the body. Many saints do not understand this because of ignorance or false teaching, and therefore they are not healed.

WHAT CONDITIONS MUST SAINTS MEET TO BE HEALED?

(1) *We must make an absolute surrender to God: a 100% consecration. This is what John did and all his prayers were answered. 1 John 3: 22,* "Whatsoever we ask we receive of Him, because we keep His commandments and do those things which are pleasing in His sight." John made a practice of keeping all of God's commandments, and doing only what was right in His sight, and the result was that God answered all his prayers. Now God is no respecter of persons.

(2) *Our hearts must be pure.* Psalm 66: 18, "If I regard iniquity in my heart, the Lord will not hear me." Remember, God sees what men cannot see.

(3) We must realize that our bodies belong to

God, and that every organ, without one single exception, must be used in a way well pleasing to Him and for His glory, not for our own selfish or sensual pleasure. Read 1 Corinthians 6: 19, 20 and Romans 12: 1.

(4) *We must exercise a genuine expectant faith in the promises of God.* Read Mark 11: 22-24. If we have any doubt in our heart, we will not be healed. James 1: 7, "Let not that man (who doubt's God's promises when he prays) think he shall receive anything of the Lord."

Now how can we secure this expectant faith? Read Galatians 5: 22, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith," etc.

Reader, yield your will completely to God; let the Holy Spirit completely control you in thought, word and deed, and He will then give you that expectant faith that brings physical healing. Without this faith—the fruit and gift of the Holy Ghost—you will believe that God *can* heal you, if it be His will, but you will never, never be able to say, Praise God, I *know* He heals me *now.*

Yes, the surest way to obtain this expectant faith, which brings healing, is to seek earnestly the infilling or the Baptism with the Holy Ghost. When He fills you, He will not only impart to you an expectant faith for bodily healing, but He will put such a spirit of praise, thanksgiving and joy in your heart that you will then spend more time praising the Lord Jesus than in asking Him for things. Remember it is the work of the Spirit to cause us thus to glorify our Lord.

When the Holy Ghost has imparted to the sick saint that expectant faith which brings bodily healing, this fact will be revealed by this spirit of joy, praise and thanksgiving, which will compel him or her to praise the Lord as never before. If we have not this serene joy, which the Holy Ghost alone can impart, we have not, as yet, a genuine expectant faith.

IV. Hundreds of preachers and Bible teachers today object to Divine Healing because of James 5: 14:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: (15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

These persons object to the Elders of the church obeying this command today for two reasons. (1) Because, they hold, the Epistle of James is not for this church age at all, but for the Twelve Tribes Scattered Abroad, or, as others teach, for The Jews of the Tribulation Period. (2) Because the Greek word "aleipsantes" (having anointed) really means *"having massaged," or, "having smeared" with oil the one to be prayed for—thus using* oil as a remedy—and does not mean to simply touch with oil the surface of the skin, as all do today when praying for the sick. Such a use of oil, all these objectors tell us, would demand the word "chrio" and not "aleipho," the word used in James 5: 14.

Let us here give five great Scriptural reasons why we know James is for this church age, and not alone for "The Twelve Tribes scattered abroad," or for the Jews of the Tribulation period.

(1) *The use of the words, "My beloved brethren," prove for a certainty that the Epistle of James is for this church age.* James uses this term three times. James 1:16, "Do not err, my beloved (agapētoi) brethren." James 1:19, "Wherefore, my beloved (agapētoi) brethren," etc. James 2:5, "Hearken, my beloved (agapētoi) brethren."

Paul uses these words only when referring to church saints. 1 Corinthians 15:58, "Therefore, my beloved (agapētoi) brethren, be ye steadfast," etc. Philippians 4:1, "My brethren, dearly beloved (agapētoi), and longed for, my joy and my crown," etc.

This word "agapētoi," as all true Greek scholars must admit, always, without one single exception in the New Testament, refers to the church saints, as in 1 John 3:2, "Beloved (agapētoi), now are we the sons of God," etc.

In Greek there are different words for love. "Phileo" means to love as a friend; "stergo," to love in the sense of being fond of; but the strong word is "agapaō," which is always used of God's love. See John 3:16. All through the New Testament the love expressed by this verb "agapaō," or by the noun "agapē," or by the adjective "agapētoi," always refers to God's own love, or to the love which God's Holy Spirit has created in man's heart.

Then whenever you find the expression, "Beloved" (agapētoi), or "My beloved brethren" (adelphoi mou agapētoi), these expressions always, without one single exception, refer to the church saints.

Now, as we have shown, James uses these expressions three times, and therefore we know, for an absolute certainty, that the book of James is for the church saints today. Any other conclusion is only unscholarly nonsense, which reveals a lamentable ignorance of Greek, and especially in the light of Galatians 3:28, where we are told that in the church, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

From this expression, "My beloved (agapētoi) brethren," we know that these "Twelve Tribes Scattered Abroad" must have been Christian Jews and therefore members of Christ's church. This being so, then this Epistle is just as much for us Gentiles as for them. Why? *Ephesians 2:14,* "For He (Christ) is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us."

(2) *Again we know the Epistle of James is for this church age, because James himself so delares.*

James 5:14, "Is any sick among you? let him call for the elders of the church (ekklēsia)."

We recently heard a much advertised Bible teacher declare in Seattle, that the word church here in James 5:14 ought to read synagogue (sunagōgē). This is utterly absurd since James says, "Call for the elders of the church (ekklēsia)." Now this word "ekklēsia" means church, and comes from "ek," out of, and "kaleo," I call—those called out of the world to worship Christ. Now who constitute the church (ekklēsia)? Read Acts 2:47, "And the Lord added to the church daily such as should be saved." Then every saved person, whether of the Twelve Scatter Tribes or of the Gentiles, was a member of the "ekklēsia" (church) in James' day, so what James wrote for the church then is for Christ's church today. Any other conclusion is only unscholarly nonsense.

Reader, when James says (Jas. 5: 14), "Is any sick among you? let him call (imperative mood) for the elders of the church (ekklēsia)," why pay any attention to the opponents of "Divine Healing," whose minds are so distorted by bitter prejudice, that they deny James was here writing to the church (ekklēsia), but only to Jews who were not church members?

We better believe James' own words (Jas. 5: 14) and act as Paul advises us to act under such circumstances. Romans 3: 3, "For what if some did not believe? shall their unbelief make the faith of God without effect? (4) God forbid: yea, let God be true, but every man a liar."

(3) *Again we are absolutely sure this Epistle is for this church age, because James uses the expression "en eschatais hēmerais" (in the last days).* James 5: 3, "Ye have heaped treasure together for the last days."

As these words are used elsewhere in the New Testament, we can discover the exact time to which James here refers.

In Acts 2: 17 Peter says, "And it shall come to pass in the last days (en tais eschatais hēmerais), saith the Lord, I will pour out My Spirit," etc. Then according to Peter "the last days" is a time when the Holy Spirit will be here, for He is then to be poured out upon all flesh. When, therefore, James says (Jas. 5: 3), "Ye have heaped treasure together for the last days," he is speaking of a time when the Holy Ghost will be here, and so, most assuredly it is referring to this church age, just before Christ's second coming, and not to the time of the Tribulation, when the Holy Ghost will have gone up with the church. See 2 Thessalonians 2: 7, 8.

In 2 Timothy 3: 1-4 we read, "This know also that in the last days (en eschatais hēmerais) perilous times shall come. (3) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents," etc.

Now all, who believe in the Second coming of Christ, quote these words to prove that we are now "in the last days," according to Paul's vivid description, and James says (5:3), "Ye have heaped treasure together for the last days." As James here uses the very same words as Paul in 2 Timothy 3: 1, viz. "en eschatais hēmerais" (in the last days), we can only conclude that he is speaking of the very same time as Paul, the time just before the Lord Jesus returns for His saints.

In 2 Peter 3: 3 we read, "Knowing this first, that there shall come in the last days scoffers walking after their own lusts, (4) And saying, Where is the promise of His coming (parousia) ?" Here the expression, "the last days," refers to the very same time as 2 Timothy 3: 1, viz. the time just before the "parousia," or the coming of Christ for His saints. Then most assuredly, when James says (5: 3), "Ye have heaped treasure together for the last days," he too refers to the time just before the Lord's return for His saints. Thus again we are absolutely sure this Epistle is for all the saints of this church age and not for the

Jews of the Tribulation period or the Twelve Scattered Tribes of James' own day.

(4) *Again James 5:7, 8 afford us positive proof that this Epistle is for this church age. James 5:7,* "Be patient, therefore, brethren, unto the coming (parousia) of the Lord. . . . (8) Be ye also patient; stablish your hearts; for the coming (parousia) of the Lord draweth nigh."

If this "coming of the Lord" (parousia), which James speaks of is the coming of Christ for His saints, then most assuredly James is writing his Epistle for all the saints of this church age.

Let us examine this coming of the Lord, which James here designates "the parousia," a word which literally means "being with" or "presence."

Speaking of the different resurrections, Paul says (1 Cor. 15:23), "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at His *"coming" (parousia)."* Here all Bible students admit that Paul is speaking of Christ's coming for His saints.

1 Thessalonians 4:15 makes this very clear, "For this we say unto you by the word of the Lord, that we which are alive and remain unto *the coming (parousia)* of the Lord, shall not prevent (go before) them which are asleep. (16) For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we (the saints) ever be with the Lord."

Then the dead saints are to rise and be caught up with the living saints at "the parousia."

Having now proven conclusively that the "parousia" is the coming of Christ for His church saints, let us again read James 5: 7, "Be patient therefore, brethren, unto the coming (parousia) of the Lord. . . . (8) Be ye also patient; . . . for the coming (parousia) of the Lord draweth nigh."

The inevitable and only conclusion that unprejudiced minds can possibly draw from these words is, that James wrote for all the church saints, both Jews and Gentiles, for he urges them to be ready for "the parousia," which is the coming of Christ for His church saints.

Sum up:

We have now given four irrefutable reasons why we can be sure that the Epistle of James is for the saints of this church age.

(1) Because the words "My beloved (agapētoi) brethren," used by James, are only employed in the New Testament to designate the church saints, and no one else.

(2) Because James declares himself that he is writing to the church saints. James 5: 14, "Is any sick among you? Call for the elders of the church (ekklēsia)," etc.

(3) Because James is writing to a people living "in the last days" (en eschatais hēmerais), an expression referring to this church age just before the Second coming of our Lord.

(4) Because James urges the people to whom he writes to remember that "the parousia" (the coming of Christ for His church) draweth nigh.

(5) *But there is a fifth great reason why all Greek scholars know, for a certainty, that the Epistle of James is for this church age. James*

asserts that the Holy Spirit was even then abiding in the persons to whom he wrote.

James 4:5, "Do ye think that the Scriptures saith in vain, the Spirit that dwelleth in us lusteth to envy?" Literally this reads, "The Spirit which took up His abode in us," or "the Spirit which moved into us to abide" (katōkēsen). The use of this verb "katōkēsen," the 1st Aorist, 3d singular of "katoikeo"—I take up my abode, proves conclusively that James is here speaking of the Holy Spirit, and not of man's own spirit.

This forces us to the conclusion that James wrote his Epistle for a people into whom the Holy Spirit had come to abide, and to abide, as we have seen, till the "parousia," when Christ comes for His church.

In the face of these five reasons, what must we think of the Greek scholarship of these Bible teachers and pastors who tell us that the Epistle of James is not for this church age?

We do not want to be unkind, but we will declare most emphatically, in the light of the five reasons just given, that no Bible teacher or preacher—unless blinded by prejudice—will ever say the Epistle of James is not for this church age, but those who are either utterly ignorant of Greek, or have such an imperfect knowledge of this wonderful language, that it is useless to them in expounding the Word of God.

Since then the Epistle of James is for this church age, until the "parousia" (the coming of our Lord), and since James 5:14 and 15 refers to physical sickness (see pp. 53-55) had we not better obey Christ's command here (Jas. 5:14)? "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing with oil in the name of the Lord: (15) And the prayer of faith shall (not probably will) save the sick, and the Lord shall raise him up."

II. "Anointing him with oil."

Objectors to "Divine Healing" today tell us that the Greek word for "anointing" (aleipsantes—having anointed) in James 5:14 always means "to massage," "to smear" or "to daub" the whole body or some certain part of the body, as when Christ's feet were anointed (Lu. 7:38). These objectors tell us there is not one single place in Greek literature where this word "aleipho" does not mean to massage, smear or daub, and this is positive proof that God means the oil in James 5:14 to be used as a remedy for sickness. They conclude, therefore, that James 5:14 teaches us not only to pray for the sick, but to use healing remedies as well. This is a serious objection, if true, so let us make a thorough investigation.

Let us here read James 5:15 and see if the "anointing with oil" plays any part in curing the sick. (Jas. 5:15), "And the prayer of faith shall save the sick (not the anointing with oil), and the Lord shall raise him up." "The anointing with oil" then was to play no part whatsoever in curing the sick; only the prayer of faith could do this.

What then is the significance of the anointing with oil in James 5:14?

The Greek word is "aleipsantes," the 1st Aorist participle of "aleipho"—I anoint, and therefore literally reads "having anointed."

It is only fair here to state that this word "aleipho" does mean to massage, to plaster (Ezk. 13: 10, 11 in Septuagint) and to daub (Ezk. 22: 28 in Septuagint), *but this word is used in another sense, which all opponents of Divine Healing have overlooked or more likely have never seen.*

Let us here examine Exodus 40: 13 and 15 in the Septuagint (the version Christ used more than any other), and we will see clearly the Scriptural explanation of "anointing with oil" in James 5: 14.

In Exodus 40: 13 God says to Moses, "And thou shalt put on Aaron, the holy garments, and thou shalt anoint (chriseis) him, and thou shalt sanctify him," etc.

Then in Exodus 40: 14 God says to Moses, "And thou shalt bring up his (Aaron's) sons, and shalt put garments on them. (15) And thou shalt anoint (aleipseis) them, as thou didst anoint their father," etc.

The word "as" here is the Greek expression "hon tropon," and literally means "which manner." This expression emphatically declared that Moses must anoint Aaron's sons in the very same manner that he anointed Aaron himself.

Consult Babbitt's Greek Grammar p. 186, or any other good Greek Grammar, and you will find that "tropon," the accusative of "tropos" is often used in this adverbial sense, as in Acts 1: 11, ". . . this same Jesus, which is taken up from you into Heaven, shall so come '*in like manner as*' (hon tropon) ye have seen Him go into Heaven."

But why does God employ the word "chrio" (I anoint by touching the surface of the skin) when anointing Aaron, and the word "aleipho" when anointing Aaron's sons, *though he commands*

Moses to anoint both father and sons in the very same manner? By the use of these two different words, God desired to let us know that, in His sight, there was a great difference between Aaron and his sons.

What was this difference? Let me here quote from C. H. M.'s Notes on Leviticus, p. 20: "If Aaron was a type of Christ, then Aaron's house was a type of Christ's house, as we read in Hebrews 3, 'But Christ as a Son over His own house: whose house we are.' And again, 'Behold, I and the children whom God hath given Me'."

Since Aaron was a type of Christ, our great High Priest, God employs the same word (chrio) to express his anointing, as He uses to express Christ's anointing with the Holy Ghost (Lu. 4:18). But Aaron's sons were only a type of Christ's church, "His house," or "the children whom God had given Christ," therefore their anointing is expressed by the less sublime word (aleipho). *But remember that Aaron's sons were anointed in the very same manner as Aaron himself, by simply touching the surface of the skin, though a different word is used to express this anointing, viz. "aleipho," the very word we find in James 5:14.*

Here then we have the true Scriptural explanation of this word "aleipsantes" (having anointed) in James 5:14. When we today anoint a sick saint with oil by touching the surface of the skin, as Aaron's sons were anointed in Exodus 40:15, we recognize the blessed fact that this person has been regenerated and belongs to the church, the household of Christ, our great High Priest, and therefore has a perfect right to claim all the benefits of Christ's redeeming love.

DIVISION IV

Why Are So Many True Saints of God Not Healed?

(1) *Many saints are not healed because of false teaching.* They have been taught that sickness and pain are sent by God Himself to chasten them, and make them wholly submissive to His will. Hebrews 12: 6, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

These dear saints pray for patience to be submissive to God's will, Who has (as they suppose) so severely afflicted them, and yet they at once send for a physician and a nurse, and begin to take medicine, or have an operation, in order to get rid of this disagreeable experience, which, they believe, God has brought upon them to beautify their character. Is this submission to God's will, if one really believes that this sickness has been sent of God? No!

These saints cannot pray the prayer of faith to be healed, because they believe it is God's will that they should be sick, but they can, with no compunction of conscience, send for a physician and use all possible human remedies to get rid of that which God has sent upon them for their good. Human nature is indeed a funny thing.

Just here recall Christ's words (Mat. 9: 12), "They that be whole need not a physician, but they that are sick." This is true. Every real sick person does need a physician, and if he or she, for any reason, cannot exercise expectant faith in the promises of Christ, the Great Physician, then all such should send for a doctor. Praise God, for the many noble physicians in our land, who go forth day or night, in good or bad weather, to relieve suffering. Many often drive miles to serve poor people, though they know they will not receive a dollar. Among our physicians today are many noble men of God who believe in prayer, and always ask God's help before they prescribe or perform an operation.

May God bless the noble doctors of our land, and no exponent of "Divine Healing" should ever say or write an unkind word against them.

If Christian people are sick, and for any reason cannot meet God's conditions for imparting to them expectant faith, then let them get a physician, and the sooner the better.

Many splendid Christians are not healed by prayer, because they cannot pray the prayer of expectant faith. They say, Perhaps God does not desire to heal me yet, and this "perhaps" causes a doubt in their heart, and James says (Jas. 1: 7), "Let not that man (who has any doubt in his heart) think he shall receive anything of the Lord."

All such saints should read 1 Thessalonians 4: 3, "For this is the will of God even your sanctification."

Reader, God does allow Satan to make you sick. See pp. 7-12. When, however, He has succeeded in getting you to the place where you are willing to yield yourself 100% to Him, so that He can bless you spiritually, and use you in His service, then you can do no more and you ought to expect Him to heal you. 1 Thessalonians 4: 3, "For this is the will of God even your sanctification."

One night we called to see a young man who was sick. Up to this time he had refused to be anointed and prayed for, because he said he had failed God, and knew this sickness had been permitted to make him think and bring him to repentance. We saw he was suffering a great deal of distress and pain, so read him 1 Thessalonians 4:3, "For this is the will of God even your sanctification." We then asked him if he had fully and completely come back to God, and knew that he was withholding nothing? He assured us he had yielded himself completely to His Lord. We then told him he could do no more, and now ought to obey James 5:14. After prayer he asked to be anointed and prayed for. We did so, and the next morning he was well.

All sick saints should follow this course of procedure, just as soon as they know they have made a full and complete surrender to God's will.

(2) *Other saints are not healed because they always ask with the proviso, "If it be Thy will."*

We cannot blame them, for they read in such books as The Healing Question, pp. 127, 128, "The most essential element in believing prayer is to ask according to His will. It does not say, 'If we ask anything according to our will He heareth us,' but 'If we ask anything according to His will, He heareth us' (1 Jno. 5:14). Without this, prayer is not real prayer, nor real faith, but dictation to God, which must be more obnoxious to Him than when a child comes to an earthly father and insists on having that which the father knows would only hurt his child. The highest prayer which lips of clay can pray is the prayer the Son of God prayed in dark Gethsemane, 'Nevertheless not My will but Thy will be done.' And thus the child of God prays still, and such a prayer is acceptable and well pleasing in His sight." *(See note III, p. 113.)*

With such false teaching so prevalent today, no wonder the majority of saints know little or nothing regarding "Divine Healing."

In 1 John 5: 14 we read, "And this is the confidence which we have in Him, that, if we ask anything according to His will, He heareth us: (15) And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we have desired of Him."

Who wrote these words? John. But John says (John 15: 7), "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Note, John here declares that, under certain conditions, we can ask according to our own will, and our prayers will be answered.

John also tells us that he himself got from God whatever He asked for, and tells us how we can do the same. 1 John 3: 22, "And whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight."

When the opponents of Divine Healing quote 1 John 5: 14 so frequently, why do they never quote John 15: 7; 1 John 3: 22, and Matthew 15: 21-28? In Matthew 15: 21-28 Christ tests to the very limit the faith of that Syrophenician mother, who brought her demon-possessed daughter to Him, and then *He says to her, "O woman, great is thy faith: be it unto thee even as thou wilt.* And her daughter was made whole from that very hour."

The only reason these opponents of "Divine Healing" do not quote these passages is, because they prove their teaching regarding prayer to be absolutely false, and they are too prejudiced against "Divine Healing" to squarely face the truth of God.

Andrew Murray truly says, "It simply is impossible to pray with faith when we are not sure that we are asking according to the will of God. As long as one prays thus, inserting the proviso, 'If it be Thy will,' one is praying with submission but this is not the prayer of faith."

Then no one can possibly pray the prayer of faith which saves the sick (Jas. 5:15), and put in the proviso, "If it be Thy will."

When we pray for a very sick person, and ask God to heal him, if it be His will, we virtually say, Lord, I do not know whether you desire to heal this person or let him die, but whatever you do, Lord, will please me, so do not let my request to have him live make any difference to you whatsoever. Such a prayer as this reveals "fatalism," not faith.

In Mark 11:22 we read, "Have faith in God, (23) For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; *and shall not doubt in his heart,* but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (24) Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive (elabete—have received) them and ye shall have them."

Note the words, "and shall not doubt in his heart." To pray the prayer of faith, Christ says, we must ask and not doubt in our hearts. Now no one can possibly pray this prayer of faith unless he knows for a certainty that it is God's will to heal the one being prayed for. When we inject the proviso, "if it be Thy will," it is always an acknowledgment that we are not praying the prayer of faith, but that we have a doubt in our own heart; and James says (Jas. 1:7), "Let not that man (who prays with a doubt in his heart) think that he shall receive anything from the Lord."

Yes, the prayer of faith for healing must believe that we have already received that for which we have prayed, and have no doubt about this fact (Mk. 11:22-24). But such a prayer cannot possibly be offered unless we know it is God's will to heal.

Here is a sinner you are trying to lead to Christ. He asks you, Does not God now know whether I will be saved or lost? Yes, you reply. Then he says, Well, if I am going to be saved, I will be saved, and if I am going to be lost, I will be lost, so it is all up to God, I have no responsibility in the matter.

You would call this "fatalism" and not "faith," and you would explain to him that to be saved he must meet God's conditions for salvation. Just so, beloved, when you pray for the sick, and insert the proviso, "if it be Thy will," you are placing all the responsibility of that healing on God, and assuming absolutely none yourself. You forget that Christ has set down certain hard and fast conditions which must be met before He will answer prayer.

Read Matthew 21:22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Insert "if it be Thy will," and you cannot ask "believing," for you put all responsibility then on God, and assume none yourself. *In Mark 9: 22* the father of a demon-possessed boy says to Jesus, "If Thou canst do anything, have compassion on us, and help us." Christ replies (Mk. 9: 23), "If thou canst believe, all things are possible to him that believeth." Then that father cries out, "Lord, I believe: help Thou my unbelief," and Christ immediately cured his son. Christ let him know that the "if" (the responsibility of the cure) did not lie with Him, but with the father himself. How some people forget this. *Again read Mark 11: 22-24, and see how God puts all responsibility for answered prayer on us. He says here, as plainly as language can express it, that "answered prayer" does not depend upon His will at all, for it is always His will to answer the prayers of any of His children who will meet the one and only condition of expectant faith. Think now as you read:*

Mark 11: 22, "And Jesus answering saith unto them, Have faith in God. (23) For verily I say unto you, That whosoever shall say unto this mountain (both a literal mountain, or a mountain of sickness), Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (24) Therefore I say unto you, What things soever (this includes all sicknesses) ye desire, when ye pray, believe that ye receive (literally—have received) them, and ye shall have them."

If Dr. Gaebelein is right in saying we should always, when we pray, insert the proviso "if it be Thy will," why did Christ say to the two blind men (Mat. 9: 29), "According to your faith be it unto you?" Why did He not say, According to My will be it unto you? *Because God has placed the responsibility for answered prayer on us and not upon Himself.* Mark 9: 23, "Jesus said unto him (the father of demon-possessed boy), If thou canst believe, all things are possible to him that believeth."

Here compare two passages of Scripture. (1) *1 John 5: 14,* "This is the confidence that we have in Him, that if we ask anything according to His will He heareth us." (2) *Ephesians 3: 20,* "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power (dunamis—Holy Ghost power) constantly working (present participle) in us."

John asserts that God answers prayer "according to (kata) His will." Paul asserts that God answers our prayers, and gives us far more than we ask, "according to (kata) the Holy Ghost power constantly working in us." How reconcile these assertions? Romans 8: 27 gives the explanation, "And He that searcheth the hearts knoweth what is the mind of the Spirit, because the Spirit maketh intercession for the saints according to God (kata theon—literal reading).

This simply means that it is possible for God's saints to be so controlled by the Holy Ghost in thought, word and deed, that He will control all their prayers, making these harmonize with God's will. John was so controlled, and so he says (1 Jno. 3: 22), "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight." O, that God would inspire every saint to follow John's example!

Yes, beloved, God has specified certain conditions, which we must meet, before He "wills" to answer our prayers; but if we refuse to meet these conditions, and put all responsibility on Him by inserting, "if it be Thy will," our prayers will never be answered.

There is a proper time and place to insert "If it be Thy will," when we pray. Read James 4: 13, "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: (14) Whereas ye know not what shall be on the morrow . . . (15) For that ye ought to say, If the Lord will, we shall live, and do this, or that."

If we are thinking of changing our place of abode, and yet are not certain that this change is pleasing to God, we ought to say, Lord, I would like to move to this other city and do this or that, but, perhaps, Thou dost want me to remain here. Master, I want only to do Thy will, so if Thou would'st have me remain here reveal this fact to me in some way.

This is the only thing to do, when we are uncertain of God's will.

Reader, if it were ever God's will that any of His saints should remain sick, would He have given us that great command in James 5: 14? "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: (15) And the prayer of faith shall save the sick (physically sick, as we have proven), and the Lord shall raise him up."

Note the word, "let him call for" (proskalesasthō). This is the 1st Aorist, imperative, middle of "proskaleo"—I call. In the middle voice this word means, "to call or summon for one's own benefit or aid." The Aorist imperative demands immediate action. It demands that the command be executed and be made a past event at once.

Here then we have a direct command from God Himself that every saint, when sick, should at once call to his aid the elders of the church, and just as direct a command (imperative, aorist) that the elders should pray over the sick person, having first anointed him with oil in the name of the Lord.

Now some of us are fully persuaded, that, if it were ever God's will that His saints should remain sick, in place of here saying, "And the prayer of faith shall save the sick, and the Lord shall raise him up," James 5: 15 would have read, And the prayer of faith shall (if it be God's will) save the sick, and the Lord shall (if it be His will) raise him up. Since God did not here insert this proviso, when giving us this gracious command, why should we insert it?

Remember John 15: 7 says, "If ye abide in Me, and My words abide in you, *ye shall ask what ye will, and it shall be done unto you."* Note, Christ here asserts, that, "if we abide in Him and His words abide in us," we can then ask whatever we will, and it shall be done unto us.

Then under certain conditions, Christ here declares, we can all have whatever we will, when we *pray, and we do not need to insert the proviso, "If it be Thy will."*

(3) *Why was Paul not healed of his thorn in the flesh?*

Paul most assuredly was healed, as we shall clearly prove, but not until God had extracted from his heart all spiritual pride, conceit, and lack of patience.

We know Paul lacked patience, and was too unforgiving, because he was not willing to give John Mark a second chance, when he failed him once. In Paul's first Missionary Journey, young Mark got so nervous and frightened that he went back home.

In Acts 15:36-40 we find Paul and Barnabas about to begin their second Missionary Journey. Barnabas wanted to take Mark, and give him a second chance; but Paul would not consent. The result was that noble Barnabas separated from Paul and took Mark with him, and so saved him for God's work.

But Paul was not only impatient and unforgiving with those who once failed him, but he was also in great danger of becoming spiritually proud. 2 Corinthians 12:7, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, *the messenger of Satan* (this thorn was Satan's work) *to buffet me,* lest I should be exalted above measure. (8) For this thing I besought the Lord thrice, that it might depart from me. (9) And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness (astheneia—sickness). Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

One leading Bible teacher writes, "How did Paul get this thorn? Jesus Christ gave it to him." What unscriptural nonsense this is in the face of Paul's own words here, "there was given to me a thorn in the flesh, *the messenger* (aggelos—angel) *of Satan* to buffet me." Paul declares the devil, and not Jesus Christ, gave him this thorn.

The word for weakness here (2 Cor. 12:9) is "astheneia," the commonest word in the Greek for physical illness, the word used in John 11:4 of Lazarus' sickness. Please note this word well for it is used again of Paul's thorn in Galatians 4:13.

Read now Galatians 4:13, "Ye know how through infirmity of the flesh (astheneia—this sickness which was his thorn), I preached the Gospel *at the first* (to proteron). (14) And my temptation (peirasmos—trial or affliction, meaning his thorn), which was in my flesh, ye despised not, nor rejected."

Note this expression "to proteron" (at the first). The use of this "adverbial expression," together with the verb "euēggelisamēn" (I preached the Gospel), assures us that Paul did not have this thorn or infirmity (astheneia) the second time he preached to these Galatians. This verb, "euēggelisamēn" (I preached the Gospel), is the 1st Aorist tense of the deponent verb "euaggelizomai." *What is the significance of the Aorist tense in Greek? Wm. Ed. Jelf* says (Greek Grammar, Par. 401), "The Aorist expresses an action simply as past. Hence the Aorist is used when any action is to be represented as momentary;

and thus is opposed to the imperfect which designates continuance." *Goodell (Greek Grammar, Par. 462)*, "The Aorist indicative presents an action simply as past." In paragraph 459, he says, "The imperfect tense presents the action either as continuing, or as being repeated in the past." Then when Paul says (Gal. 4: 13), "Ye know how through infirmity (astheneia—his sickness or his thorn) I preached the Gospel (Aorist tense) at the first (to proteron—the first time I preached to you)," he tells us, as plainly as the Greek language can express it, that he did not have this thorn the second time he came to them. *If he had still had this thorn the second time he preached to them, then Greek grammar would have set forth this fact by the use of the imperfect tense of the deponent verb "euaggelizomai" (I preach the Gospel), and would not have employed the Aorist tense which tells us of something completed in the past.*

We are absolutely sure of this also because of the two verbs here used in Galatians 4: 14, "And my temptation (trial or affliction—his thorn) which was in my flesh, ye despised (exouthenēsate) not, nor rejected (exeptusate)."

This verb "exouthenēsate" (despised) is the 1st Aorist tense, 2d person plural of "exoutheneo"—I despise. The verb "exeptusate" (rejected) is the 1st Aorist, 2d person plural of "ekptuo"—"I spit upon in disgust."

Now the use of the 1st Aorist tense with both these verbs (despised and rejected) tells us, as clearly as language can express it, that Paul—when he wrote the Epistle to the Galatians—did not have this "astheneia" (sickness) or "peirasmos" (affliction or trial—other names for his thorn). It was then all a matter of past history. Had he still had this thorn in his flesh, Greek Grammar, remember, would have demanded the use of the imperfect tense here, which would have designated the continuance of his thorn, and not the Aorist, which speaks of something completed in past time. *(See note IV, p. 115.)*

Yes, Paul was most assuredly cured of his thorn, for he only had it the first time he preached to these Galatians, and not the second time, as Galatians 4: 13, 14, most assuredly informs every one who is really skilled in Greek Grammar.

DIVISION V

1. Some Closing Remarks.

In closing we desire to declare, on the authority of God's Word, that there is bodily healing for every saint who will meet the conditions for answered prayer, because Christ died for our sicknesses just as He died for our sins. See pp. 16-45.

All who deny that Healing is in the Atonement forget the words of Peter. 1 Peter 2:24, ". . . by whose stripe (bruise) ye were healed (iathēte)." This Greek word "iathēte" (ye were healed) is the 1st Aorist passive, 2d person plural of the deponent verb "iaomai," a word that always, in the New Testament, refers to physical healing.

But why is the Aorist tense used here, "By whose bruise ye *were* healed?" The Aorist is here used for the very same reason that it is used in Romans 5:6, "For when we were yet without strength, in due time Christ died (apethanen) for the ungodly." Here the Aorist tense, "apethanen" (2d Aorist, 3d singular of "apothnēsko"—I die), brings out the great truth that Christ died once for all to save sinners. We see the same truth brought out by the Aorist tense in 1 Corinthians 15:3, ". . . Christ died (apethanen) for our sins according to the Scriptures." "Apethanen" (died) is 2d Aorist, 3d singular of "apothnēsko"—I die, and brings out the thought of something fully completed in the past. We see this same great truth, that Christ died once for all for our sins, in Revelations 5:9, ". . . for Thou wast slain (esphagēs—2d Aorist of sphazō,—I slay), and hast redeemed (egorasas—1st Aorist of agorazo) us to God by Thy blood."

In all these cases, the use of the Aorist tense brings out the great truth, that when Christ died for our sins He died once for all: His redemptive work was then completed forever. Now this is the exact meaning of the Aorist in 1 Peter 2: 24, ". . . by whose bruise ye were physically healed (iathēte)."

The use of the Aorist tense in Romans 5: 6; 1 Corinthians 15: 3; Revelations 5: 9 and elsewhere, where Christ's redemptive work is spoken of, proves that He has now made it possible for every sinner to be saved, who will meet the needful conditions. And the use of the Aorist tense (iathēte) in 1 Peter 2: 24 proves, that by His redemptive work, He has, in the very same way, made it possible for every sick person to be healed, who will meet the needful conditions for praying the prayer of faith.

Yes, the use of the Aorist tense "iathēte" (ye were physically healed) in 1 Peter 2: 24 expresses the glorious truth that Christ has made the very same provision to heal our body as to save our soul.

Just here recall Christ's own words again:

Matthew 21: 22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Reader, does "all things whatsoever" include your sickness? Yes.

Mark 9: 23, "Jesus said unto him (father of demon-possessed boy), If thou canst believe, all things are possible to him that believeth."

Reader, do "all things" here include your sickness? Yes.

Mark 11:24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive (or have received) them, and ye shall have them."

Reader, do these words, "What things soever ye desire, when ye pray" include your sickness? Yes.

John 15:7, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Reader, "Ye shall ask what ye will, and it shall be done unto you," do these words include your sickness? Most assuredly, if only you will meet the conditions laid down. When you do meet these conditions of John 15:7, and the Holy Ghost is controlling you in thought, word and deed, a spirit of praise, thanksgiving and joy will dominate you. "The joy of the Lord" will then be your strength.

Read again pp. 77-79 regarding God's prescribed conditions for answered prayer. After reading these conditions, then recall three great passages of Scripture. (1) Genesis 18:14, "Is anything too hard for the Lord?" (2) Jeremiah 33:3, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (3) Hebrews 10:23, "He (God) is faithful Who promised." *(See note V, p. 117.)*

Praise God, His promises are sure, and He is able to meet our every need.

2. A Startling Question.

Why is it that far more souls today are being won to Christ by the Evangelists, who believe that

James 5: 14 is a command of God to be obeyed by all saints, than by any other Evangelists? This is a startling fact.

In one three weeks' campaign, where the sick were being anointed and prayed for, the writer saw from 500 to 1,000 souls coming to God night after night. In one meeting, in a Chinese theater, the Evangelist preached to 900 heathen Chinese through an interpreter, and 400 of them came to God and were wonderfully saved. The Holy Ghost was there with tremendous convicting power. Then followed the most remarkable healing service we have ever witnessed. Blind eyes were opened: deaf ears were unstopped: goiters melted away, and all kinds of diseases were healed by the mighty power of God.

The interpreter's wife, who had been brought in on a stretcher dying of tuberculosis, was anointed and prayed for and completely healed. She is perfectly well today after seven years. Write Rev. Daniel Walker, 1133 Rockland Ave., Victoria, B. C., and he will confirm the above statements.

Many splendid Bible teachers and preachers are today bitterly opposing all Evangelists who "anoint with oil" and pray for the sick in public, as Christ and His disciples used to do.

Christ preached and healed in public. See Matthew 8:16; Matthew 9:35, and Mark 1 and 2. All Christ's miracles were wrought in public. Christ told His disciples to preach and heal in public (Mat. 10:6-8). Christ commanded "The Seventy" to preach and heal in public (Lu. 10:1-12). Peter and John healed in public (Ac. 3:6-11). Paul preached and healed in public (Rom.

15: 18, 19). Can you find anything in the Word forbidding men to preach and pray for the sick in public? No. Then let us be careful how we criticize these servants of God, for every Bible teacher and Evangelist, who have bitterly opposed this movement, have become harsh and have lost their soul winning power. They seem to have grieved the Holy Ghost.

Yes, each of these much maligned Evangelists, who pray publicly for the sick, are today winning far more souls to God each year than all their opponents combined.

Soul-winning, remember, is not the work of man, but of God; so when God is thus blessing these Evangelists, who pray for the sick according to James 5: 14, we are forced to the conclusion, that these are the men most honored by the blessed Holy Spirit, because they are living nearest to the center of God's will and obeying His word as other Evangelists are not.

Ephesians 3: 20, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power (dunamis—Holy Ghost power) that is constantly working in us (exact meaning here of present participle)," etc.

Reader, to what extent is the Holy Spirit constantly working in you? The answer to this question will determine the measure of your usefulness to God. Remember, it is written (Zech. 4: 6), "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

3. Appendix. How Explain Falling Under the Power.

Some Evangelists today, who pray for the sick in public, are most bitterly criticized by many good people, because, when they pray for the sick, so many fall prostrate and remain under a strange power for from 15 minutes to several hours.

The enemies of these dear men of God, for the most part, call this hypnotism; others declare it is devil power.

The writer has spent several hundred dollars to study this peculiar phenomenon. He has discovered: (1) *That many fall who have no right to fall.* Mrs. Jones, a worldy minded Christian, comes to be prayed for. She has not spent hours in prayer like her spiritually minded friend, Mrs. Smith. Mrs. Smith is prayed for first. When the Evangelist anoints her and puts his hands upon her head, seemingly bolts of electric power flash down his arms into her, and she falls prostrate, and is wonderfully healed. Mrs. Jones is then anointed and prayed for, and falls down because Mrs. Smith fell, although no power whatever was felt by the Evangelist. Mrs. Jones, of course, is not healed, and, her pride being wounded, she is glad to testify against the Evangelist.

Hundreds are healed, who do not fall under this power, because they simply trust God's promises; *and it is the prayer of faith that heals.* Going under this power seems, however, to bring an extra spiritual blessing.

(2) *Again we have discovered that this power is not hypnotism for the following reasons.* The Evangelist urges the people to come to the platform in the spirit of prayer with their eyes and thoughts centered on the Lord Jesus. Most of them, when prayed for, have their eyes closed, and the Evangelist closes his eyes, when he prays, and

asks the Lord to manifest His power and cure them.

The greatest living Hypnotist 40 years ago was Prof. McEwen. He once tried to hypnotize the writer along with nine other University boys. He said to each of us, Now dismiss every thought from your mind, and just gaze into my eyes. He then made certain passes with his hands, and stared at us with all his strong personality behind that stare. Most of the other fellows went down and were completely under his power. The writer looked him in the eye, but set his will against going down, so all efforts to hypnotize him were futile.

No Hypnotist can possible hypnotize you if he closes his own eyes, has you close your eyes, and tells you to look to God alone. This is an utter impossibility, so we know this power is not hypnotism. Any one, who so designates it, only displays his utter ignorance of hypnotism.

(3) *Again we have discovered that this is not devil power.* A Methodist pastor once came upon the platform, when the meeting was dismissed, and several were still under this power. He saw that one of these was a prominent member of his own church. He said to us in a rage, this man ought to be imprisoned for putting that woman in this condition; this is devil power. We insisted that he stoop down and listen to what she was saying, for we saw her lips moving. He stooped down and heard her praising the Lord Jesus as He had never heard any one praise Him before. He knew then that the Holy Spirit, Whose business it is to cause us to praise our Lord, had

that woman completely in His control, and not the devil.

All who are genuinely under this power praise the Lord Jesus in a marvelous manner. Many of them have visions of their Lord in Heaven. Some see Him on the cross, and, praise God, many are baptized with the Holy Ghost before the Holy Spirit is through with them. Does Satan so act?

In one meeting we saw 48 persons, while sitting in the audience, go down under this same strange power. A dozen or so of these were very sick, and were healed while under this power. The rest were sinners, but while under this same power, they were converted, and came out of it praising God.

In Stevens' History of U. S. A. Methodism, Vol. 4, p. 16, we read of revivals on the Pittsfield and Litchfield circuits: "The work of God in convicting, converting and sanctifying souls was very evident . . ., sometimes the people fell as if shot down in battle, and would lay without strength from one-half hour to two hours, when they would arise happy in God."

Page 374 we read regarding one of Peter Cartwright's meetings: "In about 30 minutes the power of God fell on the congregation in such a manner as is seldom seen. The people fell in every direction, right and left, front and rear. It is supposed that not less than 300 fell like dead men in battle," etc. On page 115 he tells of one meeting where, out of an audience of 20,000, three thousand fell prostrate under this same strange power, and arose saved, and praising God.

On page 17 he says, "Such a revival of religion, *having these extraordinary signs attending it, was highly necessary to confound dead formality.”*

There is nothing new then about this power. It is no doubt the same mighty power that cast Saul from his horse and won him to God (Ac. 9: 4-6).

Let us then be more careful how we criticize these noble men of God who are winning thousands to Jesus Christ. *Remember, they all emphasize “the healing of the soul” as the all important matter, and will not pray for any sick person, if they can help it, who has not first given himself or herself to the Lord Jesus Christ.*

Reader, since the Lord Jesus Christ died for your sicknesses just as He died for your sins, why not begin now to obey His great command in James 5: 14? “Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: (15) *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”*

ADDENDA NOTES

1. **From p. 27.** This is exactly what we should expect, for Mark 16: 20 declares that after Christ ascended to heaven, and sat on the right hand of God, the disciples went forth and preached everywhere, the Lord constantly working in conjunction with them (sunergountos), and confirming His word with signs following. This is the exact translation of "sunergountos," the present participle, genitive, of "sunergeo"—"I work in conjunction with." Since Mark here emphatically asserts that Christ, after He had ascended to God's right hand, did still continue to constantly work in conjunction with His disciples (the exact meaning here of the present participle), and so caused miracles to happen, why should we not believe Him?

II. **From p. 42.** Listen to Ephesians 1:4, "Which (the Spirit) is the earnest of our inheritance until the redemption (apolutrōsis) of the purchased possession." Paul here declares that we have already been purchased, the price for our redemption has been paid, but we are not yet free from the consequences of our former sinful state. This complete and final future freedom Paul here terms our "apolutrōsis."

We are now somewhat like the redeemed Israelites in the wilderness. Read Scofield's note on Numbers 14: 23.

III. **From p. 93.** Was Christ in any doubt concerning God's will when He said in the garden, "Nevertheless not my will, but thine, be done"? No! He knew that He had come to this world as God's sinless Lamb to die for man's sin.

In the following passages He declares over and over again that He must die and rise again the third day. See Matthew 20:18 and 19; Mark 8:31, 9:31, and 10:34; Luke 18:32 and 33, 24:45 and 46, and John 2:19-22 and 6:51. These passages, together with Acts 2:23, prove that Christ well knew it was the Father's will that He should die on the cross. When, however, He faced the awful agony of that Roman flogging, and the physical suffering of the crucifixion, His human nature revolted, and, seeing this, Satan urges Him not to carry out His Father's will. Remember, "Christ was tempted in all points like as we are, yet without sin" (Heb. 4:15). By the power of the Holy Ghost He conquered Satan, and cried out, "Not my will, but thine, be done"; but He well knew it was God's will that He should die.

In the face of this fact, it is perfectly absurd to teach that all Christians today should pray, as Christ prayed in the garden, "Nevertheless not my will, but thine, be done." He never had a doubt regarding God's will.

When Bible teachers assert that all true prayer must include the proviso, "If it be thy will," what will such teachers do with God's own declaration in Isaiah 45:11? Isaiah 45:11, "For thus saith the Lord God, the Holy One of Israel . . . enquire of me concerning my sons, and concerning the works of my hands command me" (Septuagint).

Is man the work of God's hands? Yes. Then God here says, "Concerning the works of my hands command me"? One thing is certain, Isaiah 45:11 can never mean anything to the timid saint who always prays with the proviso, "If it be thy will." Such persons will never even desire sufficient faith to act as God commands all His saints to act in Isaiah 45: 11.

IV. **From p. 103.** Since the publication of this book, friends have written the author regarding Galatians 6: 11, "Ye see how large a letter I have written unto you with mine own hand." The common teaching is that this verse should read thus: "Ye see with how large letters (meaning letters of the alphabet) I have written unto you with mine own hand." The conclusion drawn from this incorrect reading is, that Paul's thorn (supposed to have been ophthalmia) was so troubling him at this time that he had to make each letter of this epistle very, very large in order to see what and where he was writing. This is accepted by hundreds of sincere people as positive proof that Paul was never cured of his thorn.

Let us here examine Galatians 6: 11. The Greek word for "how large" is "pelikois"—the dative plural of "pelikos." The Greek word for "letter" is "grammasin"—the dative plural of "gramma." Now "gramma," in the singular, means a letter of the alphabet, but in the plural (as here in Gal. 6: 11), it not only means letters of the alphabet, but also "written epistles," documents, records, treatises, etc.

For the correct meaning of "pelikos," see Zech. 2:2 in the Septuagint: "Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what (pelikos) is the breadth thereof, and what (pelikos) is the length (the number of feet) thereof."

Then Galatians 6: 11 should read, "See with what (pelikois) letters I have written unto you with mine own hand." "Pelikois" (what) here refers to the lengthiness and to the number of these written epistles.

Let us now prove that the word "gramma" (letter), when used in the plural (as here in Gal. 6: 11), really does mean a "written epistle." In Esther 3: 14 (Septuagint) we read, "And the copies of the letters (epistolōn) were published in every province." The word "epistolōn" is the genitive plural of "epistolē," and means here "written letters" or documents. But in Esther 4: 3 (Septuagint) these very same "written epistles" are called "grammata" (letters), the very word used in Gal. 6: 11. Esther 4: 3, "And in every province where the letters (grammata) were published there was crying," etc.

In Acts 28: 21, we read, "And they said unto him (Paul), we neither received letters (grammata—same word as in Gal. 6: 11) out of Judæa concerning thee, neither any of the brethren, etc."

Then while "grammata" (plural of gramma—a letter) does mean letters of the alphabet, it far more frequently means "written epistles."

Galatians 6: 11 therefore literally reads, "See with what letters (written epistles) I have written unto you with mine own hand." "See" (idete) is the 2d aorist imperative, and here expresses a command, which is really a shout of exultant joy and praise to God for curing him, so that he could once more write so many and such lengthy letters with his own hand.

But did Paul, on this occasion, write more than one letter to these Galatians? Indeed he did. He only wrote one letter to the Romans (Rom. 1: 7). First and Second Corinthians were written only to one church (1 Cor. 1:2 and 2 Cor. 1:1). Ephesians was written to only one church (Eph. 1:1). Philippians was written only to one church (Phil. 1:1). Colossians was written to one church only (Col. 1:2), and so were First and Second Thessalonians. Yes, all Paul's epistles were written to but one church only, except Galatians. **Read Gal. 1: 2, ". . . unto the churches of Galatia."** Yes, Paul wrote with his own hand sufficient copies of this letter that every single church in the whole province of Galatia might have one copy. No wonder therefore, he now cries out with exultant joy (Gal. 6: 11), "See (2d aorist imperative) with what letters I have written unto you with mine own hand." Being now able to write so lengthy a letter as this, with his own hand, to every church in the whole province of Galatia is proof positive that Paul was now cured of his thorn.

V. From p. 106. Reader, God simply cannot break His promises, if we meet the conditions, and then hold Him to His word. In Ex. 32:9 God says to Moses, "I have seen this people, and behold, it is a stiffnecked people: (10) Now therefore let me alone (do not hold me to my promises), that my wrath may wax hot against them, and that I may consume them."

But Moses did remind God of His promises (His covenant) with Abraham, Isaac and Jacob, and then held Him to these promises. The result was that God had to keep His word. Beloved, God has not changed. Meet the conditions of these promises today, and see how He will answer prayer.

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